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THE PLAN OF UNION:
OR
A HISTORY
OF THE PRESBYTERIAN AND CONGREGATIONAL
CHURCHES OF THE WESTERN RESERVE;
WITH BIOGRAPHICAL SKETCHES OF THE
EARLY MISSIONARIES.

BY WILLIAM S. KENNEDY,
AUTHOR OF "MESSIANIC PROPHECIES," &c.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

JEREMIAH.

HUDSON, O.
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P R E F A C E .

The present can only be understood through a knowledge of the past; and only by understanding both past and present can we rightly conduct the future. Where valuable institutions have been laboriously erected, and afterward have fallen into disrepute, and been misunderstood and reprobated, and their origin aspersed, there is no better way to learn the truth, and do justice to them, than to study well their origin and growth. To furnish facilities for such a study of the churches and ecclesiasticism of the Reserve, as well as to perpetuate the memory of good men, and of events connected with the formation of our social and religious life, is the object of this little book.

The materials here wrought into narrative have been collected from sources too varied to admit of detailed reference to authorities. The Connecticut Evangelical Magazine and a file of the Ohio Observer, the journals and memories of early mission-

P R E F A C E.

aries and pioneers, and the records of churches and presbyteries, are the general sources from which I have drawn.

The author can not hope that this first effort to write a religious history of the Reserve is, in all respects, perfect; but his aim has been to give the facts in all cases; and such corrections as may be properly suggested to him, shall be carefully registered, and regarded in a future edition, should there be a demand for it. That prejudiced partisans and misinformed outsiders will object to many things here stated, the writer must expect. But time and candor will verify the record, and truth will prevail.

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ERRATA.—On page 243, ninth line from bottom, for “compressive” read “comprehensive;” and in the eighth line from bottom of same page, for “porgress” read “progress.”

PART FIRST.

EARLY MISSIONARY EFFORTS,
AND
PLANTING OF THE CHURCHES.

“The names and memories of the Just
Smell sweet, and blossom in the dust.”



CHAPTER I.

EARLY SETTLEMENT OF THE CONNECTICUT RESERVE.

The Religious History of a people can not be fully understood without some knowledge of their origin, social character, and aims. This is pre-eminently true of communities composed of various and heterogeneous elements.

The Western Reserve, or Connecticut Reservation, occupying the northern and eastern portion of Ohio; extending from Lake Erie, fifty miles south, upon an average, and from the Pennsylvania line, westward, about one hundred and twenty miles; was mainly colonized by New Englanders: yet the population embraced enough of the more southern element, generally called the Pennsylvania or Virginia type of society, to produce some marked social and religious features, wholly unlike the New England character.

The marriage thus consummated between the Pennamite and the Yankee, uniting the shrewd enterprise of the latter to the patient industry of the former, produced that unsurpassed energy, enterprise, and intelligence, which, notwithstanding its

moderate natural resources, have given Northern Ohio a prosperity and prominence unsurpassed by any region of equal extent in the whole West.

At the time settlements began to be formed in this region, there were no roads west of Buffalo, and few boats upon Lake Erie. The immigrants were obliged to work their way through the forests, and over the rivers and marshes of the intervening wilderness, as best they could.

The first settlement in Northern Ohio grew out of a surveying party, sent out from Connecticut and Massachusetts, in 1796, by the New England Association that had purchased this Reservation. The party arrived at Conneaut on the Fourth of July, and celebrated the national anniversary in such patriotic fashion as circumstances permitted. Their muskets, though light artillery, awoke a new era in the history of the region, and introduced the spirit of Seventy-six.

The surveyors were soon followed by Judge James Kingsbury, with his family, seeking a home in the wilderness. Elijah Gunn and a Mr. Stiles, whose families had accompanied the surveyors, remained, after the latter returned, in the Fall of ninety-six, and formed the first settlements upon the Lake Shore.

About the same time that Mr. Kingsbury settled at Conneaut and Mr. Stiles at Cleveland, Messrs. Young, Walcot, and Hillman located at Youngstown, near the south-east corner of the Reserve. These men came from Pittsburg, and thus Pennsylvanians and New Englanders planted their settlements, in the same year, upon different parts of the territory.

Each of the little colonies received yearly accessions. But as every family of adventurers was anxious to locate upon

lands purchased in different parts of the Reserve, the immigrants scattered themselves over all the region east of the Cuyahoga, and that whole territory was settled almost simultaneously, though slowly.

This increased the difficulty of establishing religious institutions, and maintaining public worship, and greatly increased the privations, dangers, and hardships of the colonists.

The two routes, from Buffalo and Pittsburg, continued to be traversed by immigrants, most of those from New England and New York taking the northern route; though some New Englanders took the southern way, and mingled with those who came from Pennsylvania and Virginia.

We can not here delay to recount the privations, hardships, and sufferings encountered by the pioneers, both on the journey and after reaching their destination. They were such as adventurers into solitary and uncultivated wildernesses always experience. Toil, exposure, hunger, contests with wild beasts and Indians, the disadvantages of isolation, absence of roads, and destitution of all the mechanical conveniences found in old settlements, and, worse than all, in the estimation of many pious adventurers, the absence of schools, churches, and all that adorns a civilized and Christian country, entered into the trials of these pioneers.

In the year 1800, a census was taken, which gave a population of 1144. "As yet," writes the Rev. John Seward, from whose valuable "Recollections" quotations shall be frequently made, "no law, civil or military, was known, but every one proceeded according to his own views of right and wrong; and less difficulty was experienced, in this state of things, than

might have been expected." In 1800, the whole Reserve was formed into a county, called Trumbull; justices' commissions were issued to several men in different parts of the region, and quarterly courts appointed at Warren, the county seat. Here, also, was held the first election, in the Autumn of 1800, to choose a Representative to the Territorial Legislature.

CHAPTER II.

EARLY MISSIONARY EFFORTS.

Amongst the immigrants who settled the Reserve were many pious people, both from New England and Pennsylvania, who regarded the destitution of religious privileges amongst their severest trials; and who, from the first, cherished the hope of soon building up churches upon the new territory. Nor were the churches of the East forgetful of their brethren, scattered over western wilds, "like sheep having no shepherd."

Hence, as early as the fall of 1800, we find two ministers in the field; the one, Rev. William Wick, a Presbyterian, belonging to the Synod of Pittsburg; the other, Rev. Joseph Badger, a Congregationalist, sent out by the Missionary Society of Connecticut.

These men, the ministerial pioneers, and true fathers of the Church of the Reserve, represented the two types of society, social and religious, that were here brought together. And happily, both the people and the ministers were free enough from all clannish and partisan sentiments and feelings, to unite heartily both in their social and religious enterprises. Mingled

together as were the Yankees and Pennamites, Congregationalists and Presbyterians, though remembering their ancestry, and cherishing their peculiar sentiments and attachments, in the true spirit of patriotic colonists, and charitable Christians, they suppressed their individual preferences far enough, to unite cordially in forming a new society, and harmonious though peculiar churches.

In their isolation and loneliness, the Christians of the Reserve were too glad to meet any with whom they could hold Christian intercourse, to ask particularly after each other's ecclesiastical connections and sentiments. And the minister who, coming amongst them, preached "Christ crucified" did not need to preach denominationalism, in order to secure their attention and affection.

In the absence of churches they gathered together in cabin, shop, or school-house, to mingle their worship and study the word of God. And when a Missionary visited a settlement, all rallied around him to hear the Word of Life.

The East had indeed sent its sceptics and scoffers and its indifferent worldlings, and backsliders; and there were not wanting those who would have gladly excluded the Gospel and its institutions from the region. But the prevailing sentiment was in favor of sustaining religious services, and building up Christian institutions.

The only general types of Christians at first found here, were Presbyterians and Orthodox Congregationalists. Other denominations gradually came in; the Methodists, particularly, as in other pioneer regions, bearing a part in the evangelization of the wilderness.

Our object is to trace simply the missionary labors and successes of the two leading denominations, which in reality were one. For so heartily did Presbyterians and Congregationalists unite in their new enterprises, that a difference was hardly recognized amongst them. But as each element, though almost unconsciously and insensibly, somewhat colored and gave character to the institutions and piety of the country, we should carefully note the origin and ecclesiastical affinities of the missionaries. What is peculiar in Western Reserve ecclesiasticism finds its explanation mainly in the character and habits of the immigrants and their missionaries.

Ecclesiasticism was a word hardly known or used by the early Christians and churches of the Reserve. The latter grew up spontaneously and naturally, under such formative influences as God, by his providence threw around them. The Missionaries like the early disciples of Christianity, "went everywhere preaching the Word," and collecting the few believers into groups and churches; suffering them for the most part to arrange the minutia of their organizations and discipline, according to their own convictions, guided by the Word of God, and partly by their former opinions and practices. Where there were differing elements and opinions, the effort was invariably made to secure charity, mutual concession and co-operation.

As we can best understand the work accomplished, by becoming acquainted with the workmen, and following them in their labors, the reader is now presented with a brief sketch of the life of each of the early Missionaries, in the order of their arrival, up to the time when the Presbyteries began to be organized.

REV. WILLIAM WICK.

The first minister who came to the Western Reserve, so far as now appears, and also the first who was installed Pastor in this field, was the Rev. William Wick.

Mr. Wick was born at Southampton, Long Island, in 1768. He was brought up in New York City, and subsequently removed, with his father's family, to Pennsylvania. He received his collegiate education at Jefferson College, Canonsburg, Pa., and studied Theology with Rev. John McMillan, D. D., being a member of his first class in Theology. Mr. Wick was licensed to preach on the 28th of August, 1799, and preached his first sermon at Youngstown, O., the field of his future ministerial labors, upon the first of September following his licensure.

A church was soon organized, and in the following year Mr. Wick removed his family to Youngstown, and upon the third of September, 1800, was ordained and installed as Pastor of the two churches of Youngstown and Hopewell. To these churches his labors were mainly devoted; though a part of his time was afterward given to missionary labors in the destitute settlements.

Mr. Wick was connected with Hartford (afterward Beaver) Presbytery, and the Synod of Pittsburg, as were most of the early ministers on the Reserve; that being the nearest ecclesiastical body with which they could connect.

Probably Mr. W. at first received pecuniary aid from the Presbytery; afterward he received an appointment from the Connecticut Missionary Society.

The first intimation discovered of this, is dated April 27, 1807. Rev. Calvin Chapin, of Connecticut, had visited the Reserve, and through Rev. Mr. Hughes made a proposition to Hartford Presbytery, in behalf of the Connecticut Missionary Society, to the effect that, if the Presbytery would furnish ministers for the Reserve, the Connecticut Society would support them.

Mr. Chapin writes to Mr. Wick as follows, after expressions of personal esteem and affection, and some statements relating to the distribution of books on the Reserve :

"The Trustees feel most deeply for the people in New Connecticut. They appointed a considerable number of missionaries, hoping that three or four of them would consent to go into your country. But none have yet consented; and I can not learn that they will. We will certainly however send out some as soon as we can find the suitable men, who are willing to go. But the truth is, our preaching people in this region have not courage or zeal enough to lead them so far. They view it as a great undertaking, and say, 'We have missionary ground enough nearer home.' Nevertheless, Christ will provide for his flock in that wilderness. I have much hope from the plan which I suppose Brother Hughes has, before this, presented to your Presbytery, or Synod, or both. I doubt not it meets *your* approbation, and will of course have your cordial assistance. Furnish us with suitable men, and we will pay them as we do our missionaries from this quarter."

Here we see the spirit of love to Christ, rising above all local and sectarian prejudice, and drawing together in fraternal co-operation, all who were interested to see Christianity advance upon the new territory. The Connecticut brethren did

not think to stop and inquire whether the “milk from their Congregational cows, might not be churned into Presbyterian butter” by the Synod of Pittsburg !

Mr. Wick labored some time as a missionary under the patronage of the Connecticut Society. His last commission, dated Hartford, Jan. 17, 1815, was as follows :

“ REV. SIR — You are hereby appointed Missionary by the Trustees of the Missionary Society of Connecticut, for the term of one year, unless sooner recalled by the Board ; to labor for such a part of the time as you can be spared from your stated charge, in New Connecticut and such other parts of Ohio, as you shall think it expedient to visit.

“ In the name of the Trustees.

“ ABEL FLINT, Secretary.”

The above commission, though not “recalled by the Board,” was soon recalled by a higher authority. Mr. Wick preached his last sermon on the 13th of February following. He was now in extremely feeble health. At Hopewell the congregation was invited to his own house, and addressed by him, after he became too feeble to go out. His death occurred on the 29th of March, 1815, at the age of 48 years.

In person Mr. W. “was tall and thin in flesh.” In disposition he was “calm, mild and amiable, some times sorrowful, but never angry,” says one who had the best opportunity to know. “In Theology,” says the same authority, “he was what was then called a General Atonement man ; though not so much a stickler for doctrines, as for consistent practice and devoted, earnest piety.” We hear also of “incidents, straits

and trials, when," says a daughter, "he used to call us around him and say, 'Let us pray.' "

A paper left by Mr. Wick, entitled, "Articles of Practice for a Church," being probably the one adopted by the churches organized by him, begins as follows:

"This Church adopts the regulations proposed by the General Assembly of the Presbyterian Church in America, and approved by the General Association of the State of Connecticut, June 16, 1801, for the promotion of union and harmony among the people of the new settlements."

Mrs. Wick "lived till about 1835. She was a woman of strong faith, clear views, deeply pious, had more than ordinary perseverance, and died as the Christian dies."

As Mr. W. labored part of the time in Pennsylvania, and had from the first a stated charge, he acted perhaps a less prominent part in forming the churches on the Reserve, than some others; but he left his mark, and such an one as a good man would wish to leave. It is noteworthy that this first minister settled upon the Reserve, was settled for life. Many an early settler remembers and speaks with affection of the ministerial labors of good "Willie Wick." Several of his children are still living. Most of the above facts were furnished by Calvin Wick, Mrs. Phebe Anderson and Mrs. Eliza Wood, children of Mr. Wick.

REV. JOSEPH BADGER.

The second minister, and first regular missionary, upon the Reserve, was the Rev. Joseph Badger. As there is a biography of Mr. Badger extant, the reader is referred to that for the details of his life and experience.

Having graduated at Yale College, in 1785, when twenty-eight years of age, Mr. Badger studied Theology with Rev. Mr. Leavenworth, in Waterbury; and was licensed to preach in October, 1786. He was settled as a pastor at Blanford, Mass., until October, 1800, when he was dismissed, to accept an appointment, under the Connecticut Missionary Society, as a missionary to the Western Reserve. Leaving his family, he took the southern route, by Pittsburg, traveling on horseback, and reached "the cabin" of Rev. Mr. Wick, at Youngstown, about the last of December. Of Mr. Wick he wrote:

"Mr. Wick was settled in charge of three small settlements, Hopewell, Neshanoc and Youngstown, a few weeks before I reached the Reserve. I was received by this brother and his wife as a familiar friend."

The next Sabbath, the last Sabbath of the year 1800, Mr. Badger preached his first sermon on the Reserve, at Youngstown.

He immediately commenced visiting the little settlements, and preaching to the few families that composed them. Vernon, Warren, Canfield, Poland and Boardman, each of which contained from three to six families, were successively visited. He wrote —

"Here and there I found professing Christians, mourning the loss of former privileges, and wondering why they had come to this wilderness, where there was no house of worship nor gospel ordinances. I told them that they had been moved here by the hand of God, to plant the Church in this wilderness."

In a letter to the Missionary Society, dated June 23, 1801, he wrote —

"I have spent my time till now in about twelve townships, in the south-east part of the Reserve, excepting four Sabbaths spent in Pennsylvania, after attending Presbytery at Washington, Pa. There appears a general disposition among the people to hear, and in some instances real conviction."

We here discover how naturally, and how soon, this New England missionary began to cultivate Presbyterian acquaintances. Why should he have been seeking ministerial society and sympathy amongst the Pennamites, or why should they have welcomed this forerunner of Congregationalism? Why did not he and Mr. Wick start rival churches in Youngstown, and each get his half of the dozen families found there? Truly these pioneers were very poor proselyters! Or, was it that "*the love of Christ constrained them?*"

Mr. Badger visited the northern and western settlements of the Reserve, and made a tour to the Indians on the Maumee, to see what prospects offered for establishing a mission amongst them. Returning to Hudson in October, and thence striking across to Austinburg, he organized a church at the latter place on the 24th of October, consisting of ten male members and six female. This was the first church organized by a New

England man, on the Reserve; and the second, and only church after that at Youngstown, organized in this field before the year 1802. The church at Youngstown was Presbyterian in form, that at Austinburg Congregational.

Mr. Badger soon returned to New England for his family.

The Trustees of the Missionary Society wrote in reference to Mr. Badger's tour —

"The call for missionaries to that territory will increase. Another will be sent as soon as a suitable person can be found for the service, and two or more missionaries will be kept there continually. Mr. Badger visited every settlement and almost every family, and all the schools, catechizing and instructing the children, preaching almost daily, and performing all kinds of ministerial service. He also occasionally went into Pennsylvania, where he attended two Presbyteries, preached, and visited families."

At the solicitation of the Society, Mr. Badger, with his wife and six children, immediately prepared to leave their eastern home and migrate to the Reserve. The compensation offered was only seven dollars per week. Having loaded a wagon with what little furniture and goods could be thus transported, they started on the 23d of February, 1802, for Austinburg, by the northern route. Of this tedious, winter journey, much of the way through unsettled forests, we can imagine the hardships. But the severest trial was that of taking a family of children beyond the reach of schools, and into savage wilds, with scarcely means adequate to secure them food and clothing. Faith equal to Abraham's was needed.

Reaching Austinburg about the last of April, Mr. Badger secured a lot of land, "built a cabin of round logs, without a

chink, and only floored half over with split stuff, and partly roofed with boards from Austin's mill, with no chimney." By perseverance and toil a quantity of provisions were secured and a cow purchased. This accomplished, he was ready for another missionary tour amongst the settlements, upon which he immediately entered. His circuit this time lay through Painesville, Cleveland, Hudson, and thence eastward to the places where he first preached, and homeward. We readily conceive the joy of the pious settlers at his return.

At Hudson he organized a church, in which Deacon Thompson, Esquire Hudson, and twelve other persons were embraced. This tour was completed in September. Mr. Badger attended a meeting of the Synod at Pittsburg, upon the last Wednesday of that month; and in October returned home "to build a chimney, chink and plaster the cracks in his cabin, put a floor over the vacant half, and otherwise prepare his family for winter." This done, he started upon another preaching tour, which occupied the whole winter. A church was organized at Poland during this tour. Of course, great toils, hardships and sufferings were encountered during these peregrinations, of which the reader may find an account in the Biography.

Under a mistaken view of the destitution and trials of missionaries on the Reserve, the Trustees of the Connecticut Missionary Society in January, 1803, voted to reduce their pay to six dollars per week. Mr. Badger, by letter and through friends, represented to them the impossibility of supporting his family on such a salary; but they persisted in this blind and cruel policy, and he continued to toil on, amidst all conceivable trials and straits, until January 1st, 1806, when he felt compelled

to close his labors, under the Society of Connecticut and offer himself to the Western Missionary Society at Pittsburg. Under their patronage he went as a missionary to the Wyandotte Indians, in the Sandusky region, where he toiled faithfully for many years.

For the latter years of his laborious and useful life, especially at Gustavus, after his return to the Reserve, see Memoir. A few paragraphs only need be quoted to show the sentiments of this venerable Father upon some of those subjects which have since distracted our churches. "He was a member of a Congregational Association in Massachusetts, and retained his ecclesiastical preferences; yet he was the first to unite with a Presbytery on the plan of union."

"When the subject of Temperance came up he took an active part in forming a Temperance Society, pledging the members to abstinence from ardent spirits as a beverage." His sentiments on the subject of Amerien Slavery are represented to have been "in decided opposition to it as a sin; a moral and a natural evil; while he thought that harsh measures and severe denunciations would never induce the slaveholder to relinquish the right granted to him by the Constitution and the National Government; and if mild means and moral suasion would not convince him of the evil, it must remain until some Divine Providence should interfere. He accordingly said but little on the subject."

"In the Winter of 1744 he removed to Perrysburg, where he closed his long and useful life." He was asked a few hours before his death, if the Saviour was still precious to him; he answered in the affirmative.

"At ten o'clock on Sabbath evening he expired without a struggle, with a smile resting on his countenance, in his ninetieth year." So sinks the Christian hero, calm and beautiful, to his rest.

Mr. Badger has left us the following tribute to the companion of his youth, who was "taken suddenly ill," in July, 1818, and after "a few days of painful sickness, departed this life on the fourth of August."

"She had endured with unusual fortitude the trials and privations of leaving her beloved friends in Connecticut, and removing, in 1802, into this, then almost unbroken, wilderness. She became a member of the Christian Church in early life, in the same Society with her father, mother, two brothers, and two sisters; from whence her relation was transferred to the church in Blanford, Massachusetts, then to that in Austinburg, and from that to Ashtabula, where she closed the days of her earthly pilgrimage, to join the Church triumphant. She was a discreet wife, an affectionate mother, a consistent Christian, beloved as a friend and neighbor. She bore with Christian fortitude and patience the trials we had to encounter. On her devolved, almost exclusively, the task of forming the minds of our children, and storing them with the principles of piety and virtue; and this she performed with unwearied fidelity." Hallowed be the memory of the first Missionary's wife, who came to plant roses in our savage wilds.

REV. E. F. CHAPIN.

In November, 1801, Rev. E. F. Chapin left Hartford, Connecticut, as a missionary to New Connecticut. He arrived in December, and from that time till the Spring of 1803,

occupied himself in missionary labors, similar to those performed by Mr. Badger.

September, 1802, Mr. Chapin wrote, after narrating his own labors: "In places where the ordinances are not administered; where the means of Public Worship and religious instruction are not enjoyed, religion insensibly looses ground; prayer in the family and closet is generally neglected; and the consequences are, infidelity, stupidity and licentiousness. I have been kindly received in many places which I have visited, and favored with the best accommodations the country affords." In the Spring of 1803 Mr. Chapin returned to New England, and we hear of him no more. At the Annual Meeting of the Missionary Society, in June, 1803, it was resolved to fill Mr. Chapin's place, and also send a third missionary as soon as possible.

REV. THOMAS ROBBINS.

In May, 1803, Rev. Thomas Robbins was appointed to succeed Rev. Mr. Chapin. He was ordained on the 20th of July by the North Consociation of Litchfield, and started West, instructed to preach by the way. He was detained by sickness in Western Pennsylvania and did not reach the Reserve until the end of November. He immediately joined Mr. Badger in his laborious tours and efforts to plant the seed of truth in the new settlements. About this period churches were organized at Hartford, Warren and Vernon and a marked religious interest appeared in nearly all the eastern townships of the Reserve. At Austinburg, Morgan and Harpersfield, there were cheering revivals, as the result of which many were added to the church in Austinburg.

CHAPTER III.

REMARKABLE REVIVALS.

The seed scattered by the missionaries upon this new soil soon germinated, and produced striking results. Very peculiar manifestations of religious enthusiasm and intense feeling were exhibited, which were in accordance with what appeared in other parts of the country, and which generally appear only where the Gospel is newly preached, and attains a sudden and powerful hold upon the popular mind.

Peter's Pentecost has never been repeated; yet the first outburst of many a peoples' spiritual life, has been almost as remarkable. The human mind, when first filled by, and given up to, the great truths of Christianity, like a tree or forest shaken by a tornado, astonishes the beholder with its strange exercises and mighty agitations.

In November, 1802, Mr. Badger wrote to the Trustees of the Connecticut Mission Society, as follows:

"Upon the last Sabbath in August, the Sacramental Supper was administered at Youngstown. On Monday near the close of the exercises, there appeared an unusual movement in the minds of many. It was

found afterward, that many were hopefully the subjects of a genuine awakening, which has since terminated apparently in a saving change."

Individual cases are described, and the letter then proceeds to delineate Mr. B's visit to Pittsburg, and some remarkable revivals that had occurred within the bounds of the Synod.

Beyond the ordinary means of grace, the only instrumentalities employed to produce these revivals, were the "Three-days meetings," or communion seasons, which are described by Mr. Robbins in a letter, dated Canfield, December 7, 1803, as follows :

"The custom of Presbyterians, in this western country, of meeting in large numbers on sacramental occasions, is an invariable practice. Dr. Nesbit, of Carlisle, told me it was introduced in Scotland in the reign of Charles I., when a great number of their ministers were silenced. One or two would administer to several churches. The present practice is, to have a Sacrament at every Congregation, once, and sometimes twice, in a year; generally twice in a minister's charge.

"Three or four ministers attend, and the most of the people within twelve, fifteen or twenty miles.

"Their ordinary custom is to preach Saturday afternoon, twice on the Sabbath, with the administration of the Supper between; a prayer meeting on Sabbath evening, and a sermon on Monday; after which the people disperse. The people belonging to the congregation where the meeting is, all keep open houses for any that come."

"On Thursday preceding the Sacrament" a fast was generally observed. At times of peculiar interest, more numerous and extended meetings were often held, forming a kind of protracted meetings, similar to what are still held in some places.

In the absence of churches, the woods were frequently resorted to, and the meetings conducted somewhat in the manner of the Methodist camp-meetings, but in a more quiet and orderly manner. Thus they illustrated the sentiment of the Poet, who says, that "the groves were God's first Temple." And, doubtless, the meeting of a vast congregation in the primeval forests, the illumination of such a place at night by candles fastened to the trees, and fires built around the camp, together with other animating incidents, greatly heightened the exhilarating and exciting influences of the services.

Mr. Robbins, in his letter to the Missionary Society, says of one of these sacramental seasons —

"It was the most solemn scene I ever witnessed. I never conceived any thing which appeared so much, as some parts of the solemnities, like the judgment day. The administration of the ordinance lasted three hours and a half. Mr. Porter fenced the tables, which is done as follows: — Every communicant previously receives a token, which is a small piece of lead. This they get by applying to any elders present, who know them. None may come to the tables without their tokens. In fencing the tables, the minister shows from Scripture, who have, and who have not, a right to that holy ordinance. It is an address to the consciences of those who have received tokens; that they may decline, if they do not feel clear to come to the table. But the principal object in fencing the tables is, to let the world know, that if wicked men do come to that ordinance, the Scriptures do not authorize it, nor does the church allow it. The number of communicants was about three hundred."

This was at a church in Pennsylvania. The ministers on the Reserve frequently assisted those in Pennsylvania, at such

seasons; and were in turn assisted by them. By this fraternal interchange, Presbyterians and Congregationalists were drawn into closer sympathy.

From a letter written to the editors of the Evangelical Magazine, of Connecticut, from Austinburg, dated Nov. 29, 1803, we get the following account of the commencement of the revival in that place. The writer with his family had gone 60 miles into Pennsylvania, to attend a sacramental occasion. Returning home deeply impressed, they appointed a meeting the same evening:

"And notwithstanding the shortness of the notice, God so stirred up the hearts of the people, that more than sixty attended. The night was spent in prayer. None went from the place. A solemn night! A number were deeply impressed in their minds; some lost their bodily strength. The next Sabbath Mr. Badger preached with us. As the assembly was dismissed and began to go out, behold three young men, each about 16 years of age, were fallen down together near the door. Some of them had been remarkably careless. They were in such agony of mind, that every beholder was struck with astonishment. Mr. Badger immediately went to prayer. A number of young men who had begun to boast of infidel principles, were struck at that time, and one person fell. Three little girls walking from the place of meeting with locked arms, fell on the ground and lost their bodily strength. The night was spent in prayer. At times to the number of eight lost their bodily strength; but little was heard from them except deep sighs. These marks of power are not limited to awakened sinners. Many Christians, where the work has prevailed, have also been thus affected under a sense of Divine truth."

Another writes from Austinburg, Nov. 21, 1803:

"Such scenes I never saw before. The Lord of all will do just as he pleases. Many are very thoughtful, some struck down. Some

appear to be as it were faint, but most are seized with a kind of convulsions; some to a very great degree. Some are in that situation longer than others; no two alike. After recovering, they appear to have received no injury from being held to prevent struggling; and although entirely helpless, they have a retentive memory, and have a full knowledge of all that is said or going on near them. Some have immediate relief, others are in great agonies of mind for many days."

Mr. Badger says of his preaching during this revival —

"I endeavored in all my sermons to hold up to the sinner's mind the doctrines of total depravity, repentance as a present duty, submission to God, faith in the Redeemer as the only possible way of salvation, with practical application. All addresses to the passions were carefully avoided."

Meetings were held in different neighborhoods, in private houses, in barns, or in the woods. In some cases infidels and others, who had mocked and sneered, were seized with the common convulsions. Mr. Badger continues —

"It has been said by opposers, that New England people would never become subjects of this falling work; they were better informed. But we begin to have facts alarming to opposers; education and strength of intellect were found to be of no avail."

About 40 were added to the church in Austinburg, as the fruits of this awakening; other churches on the Reserve also received additions. In a letter dated July 19, 1803, Mr. Badger describes scenes similar to the above, which occurred at sacramental seasons, at Salem, and Cross Creek, Pa., which he and Mr. Wick attended. As this was before the beginning of the revival on the Reserve, Mr. Badger says that —

"Taking into view the extraordinary circumstances attending the work, and the clamor raised against it by enemies full of subtlety and unrighteousness, I determined to spend a Sabbath in each Presbytery," (the Ohio and Erie Presbyteries.)

When they arrived at Salem they found a congregation of four or five hundred assembled in a grove, where a stand, tables, sheds and seats had been erected. Mr. Badger says —

"I preached from Luke 11: 21, 22. Several fell in time of prayer, and more in time of sermon; some were greatly agitated, cried out suddenly as they fell, and for a few moments struggled violently. After struggling a few moments, they lay for hours more resembling a dead corpse than living creatures. Others fell without noise or struggle, and some as suddenly as if they were dead."

At evening Mr. Wick preached. The sermon and devotional exercises were continued till about one o'clock; many remaining on the ground all night. The morning service commenced with a sermon by Mr. Wick, during which many fell. About 180 communed, one of whom had to be helped away from the table on account of his overwhelming impressions.

"A gentleman of education and of medical skill attended through the whole season, apparently candid, believing he could account for all the extraordinary exercises on philosophical principles. But on Monday morning he acknowledged his error, and declared himself fully convinced that it was, in the main, the work of God. Those who were distressed complained much of the hardness of their hearts, and viewed themselves totally opposed to God, and in imminent danger of eternal ruin. Those who had obtained hopes spoke of the purity of the law, of the nature and tendency of sin, &c. Many seemed to be

swallowed up in views of the justice and glory of the Divine government, and the plan of salvation."

Similar scenes occurred at Cross Creek, in Erie, afterward Hartford, and now Beaver, Presbytery, to which Mr. Badger and Mr. Wick belonged. Here there were about 800 communicants assembled. And the congregation was so large that two or three ministers could speak at the same time, in different parts of the camp, without disturbing each other. "It was thought about 5000 people attended." Late each evening efforts were made to dismiss the meeting, but they would not retire, and exercises were continued all night.

A sturdy physician declared that he could easily account for these phenomena, and repaired to the meeting to confirm his belief that "only weak women" and men of tender nerves fell. But he was, during the meeting, himself alarmed from his security and lost his strength. At first he requested to be carried away, but soon after exclaimed, "Oh, carry me back, God is here. I cannot get away from God. I know now that this is God's work."

Of course these strange operations were the subject of much curiosity and scepticism amongst people at a distance, as well as of ridicule by the irreligious at home. The Trustees of the Connecticut Missionary Society, requested an account of them from their missionaries and others in whom they could confide.

Mr. Robbins, in the letter from which quotations have already been made, says —

" You once observed to me, you wished to have an account of this work from one who had been an eye witness, and who was acquainted

with Connecticut ideas, modes of thinking and expression. I conceive this work in many respects to resemble the great revival in New England in 1740-41-42. In extent of territory, it exceeds that. With respect to the number of subjects in the several societies where the work is, I believe the present hardly equals the former. The opposition, ridicule and reproach which the present work receives, are not less, than in the work of the same spirit sixty years ago. The manner of the ministers' preaching is also much as it was then—Calvinistic in sentiment, serious, earnest and pathetic. The state of society, in these back counties, is, in some aspects, similar to what it then was in New England. In the general attention and commotion which are produced among all classes of people, the two cases are quite similar. If there were any excesses among ministers who were great instruments in that work, it doubtless was owing to the violent opposition they experienced. In the present revival I have not known any thing of the kind; but they appear to conduct with great moderation and propriety. People at a distance may say what they will, but when they come to be eye witnesses, every reasonable man is effectually restrained from declaring it to be any thing but the mighty power of God.

"It is proper to remark that this work is in many respects mysterious and remarkable. By far the greater part of those who are subjects of the work fall. But there are many who are evidently made subjects of the work of the Spirit, and have deep and powerful convictions, who do not fall, and are not at all affected that way."

He adds that persons of all classes and characters fall—old professors of religion, ministers, elders, as well as young converts, impenitent persons, and some who still persevere in a vicious life.

"Persons fall also on all occasions—most generally at public worship—frequently at family prayer—sometimes alone—sometimes in merry company, being suddenly struck by the truth. Sometimes they

fall when they are in their ordinary business. I use the word *fall* indiscriminately; but it must be remembered that the degrees of bodily affection are indefinitely various—from the least nervous agitation, every grade to the most violent you can conceive, or to a death-like weakness and inaction. The bodily affection is of two kinds—a loss of the strength, and animal powers; or nervous affection and convulsions. The latter is much the more common. The duration of the affection is very diverse; in some cases it is but a few moments, in others several hours, or even days. Though they continue this time without sustenance, they feel no inconvenience afterward; they are not sensible of any pain, or any other than mental distress. When they are so agitated that two or three persons have to make the greatest exertions to hold one, and are held by violence, they feel no soreness afterward. They never lose their senses. Their minds appear to be more active than ever, and all their powers seem intent upon the things of religion and the interests of eternity. They are never in so good a situation to receive instruction. Their minds are fixed and their memories uncommonly retentive. The ministers uniformly inculcate the idea that there is no religion in merely falling down. Indeed it appears to be nothing more than the effect of the affection of the mind. All agree, friends and foes, that it is a reality, and not feigned—nothing which is the effect of design in the subject. That is placed beyond all doubt.

“The great inquiry in New England is, ‘Why do they fall?’ For five weeks I took great pains to enable myself to answer this inquiry.”

His conviction was that in the case of the impenitent, it was the overwhelming conviction of their sins and God’s holiness and justice; and in the case of Christians, some peculiarly clear and impressive views of the glory of God’s character, or of some feature in the plan of salvation. He says at last, “I will conclude this subject by observing that I firmly believe this to be a conspicuous and glorious work of divine grace.”

I have given these lengthy extracts from Messrs. Badger and Robbins, because they were not enthusiasts, but men in whose calmness and good sense confidence could be placed.

Of course we do not believe that there was any miraculous influence exerted; nor that there was any merit or peculiar advantage in such exhibitions. But we must see in them a striking exhibition of the power of religious truth when accompanied by the Holy Ghost, and brought fairly home upon the mind.

A curious feature in these exhibitions was the fact, that "wicked men would be seized with them while sedulously guarding against an attack, and cursing every jerk when made."

The different forms of the affection received from spectators the facetious names of the falling, the jerking, the rolling, the running, the dancing and the barking exercises; and lastly visions and trances."

A somewhat humorous account of these exercises may be found in the Historical Collections of Ohio, page 46.

CHAPTER IV.

PRESBYTERIAN MISSIONARIES.

The departure of Mr. Badger from the Reserve, and the policy of the Society, which drove him away, was probably a principal reason why the missionary work in this region rather declined for a few years; though it was never abandoned. Probably this partial desertion of the field by New England Missionaries also led the way for the introduction of more Presbyterians, as the Synod of Pittsburg occasionally sent missionaries out, on limited tours, even before Mr. B's departure. And from that time, to 1812, most of the new laborers were Presbyterians; sent out by the Presbyterian Society. Of course where their influences prevailed, Presbyterian Churches were organized; as at Youngstown, Vienna, Poland, Springfield, Euclid, and Warren, to which Mr. Boyd preached. Generally the minister had the molding of the church.

Respecting the missionaries who occupied the field from 1804 to 1812, I have been able to collect but few facts. The general impression is, that they were good pious men, of sound doctrine, and laborious habits, but not as thoroughly educated, nor per-

haps generally as energetic and enterprising as the New England missionaries.

Yet, occupying the field during a period when the churches were taking form and complexion, their influence was very important. The Presbyterian features of our polity were derived from them, as also somewhat of that decided Calvinism, which has ever characterized the Presbyteries and Synod of the Reserve.

REV. NICHOLAS PETTENGER.

Mr. Nicholas Pettenger commenced laboring at Poland in June 1804; and upon the 24th of October following was ordained by Erie Presbytery, at Westfield Pennsylvania. Mr. Badger preached the ordination sermon. He complains that in Mr. Pettenger's trial sermon, "there appeared a great want of theological training." Mr. James Boyd was at the same time and place licensed to preach the Gospel.

Mr. Pettenger continued to labor at Poland till 1810, when he removed to Chillicothe, where he died.

REV. JAMES BOYD.

Mr. Boyd was born in 1773, at Easton Pennsylvania; graduated at Jefferson College; studied theology with Dr. McMillan, was licensed by Erie Presbytery in 1804, at Westfield; and in 1808 was settled over the three churches of Milton, Newton, and Warren, "in which connection he remained until his death, which occurred March 8. 1813. Some portion of his time, he spent as a missionary under the patronage of the Connecticut

Missionary Society. His piety and zeal were highly commended. "We thought a mighty heap of Mr. Boyd," said a good hearted woman in Milton. What better testimonial could a shepherd desire from his flock?

REV. ABRAHAM SCOTT.

Rev. Abraham Scott commenced missionary service upon the Reserve early in 1808. In March of the same year, he was joined by Rev. Jonathan Leslie. These brethren, though Presbyterians, were under the patronage of the Connecticut Society, which as we have seen in a letter to Mr. Wick, was unable to get men to come here from Connecticut. No wonder, when six dollars per week was all they offered. In May, the Trustees passed the following vote:

"Whereas, Messrs A. Scott, and J. Leslie, are appointed to labor as Missionaries in the territory called New Connecticut; and whereas, it is expedient, in the opinion of this Board, that they should be ordained as Evangelists:

"Voted, that the Presbytery of Ohio be requested to ordain them, provided, upon examination, they should be found qualified for the work of the Ministry!"

They were, after the usual forms^s of trial, ordained on July 12th. "Rev. Andrew Gwin preached the ordination sermon, and Rev. J. McMillan D. D. delivered the charge."

Mr. Scott wrote to the Trustees of the Society in Connecticut in 1808, as follows:

"Although there are many things here truly distressing, yet there are some that are encouraging." (He speaks of "the awful stupidity of many—the dangerous heresies of others, and the open and blas-

phemous infidelity of a few." "But I find that, even amongst the worst, there are some who, at times, are not past feeling. They appear willing to hear what may be said against them. Not only the seriously inclined, but many others also profess, and, in many respects, evidence, a desire for the Gospel. I have been almost universally received and treated by all sorts, since I came into this country, with the greatest civility and friendship. There has been an unexpected attention to, and, in many places, an apparent solemnity, under, preaching. Inquiries have frequently been made respecting the prospect of other missionaries coming into this country. I trust I need not mention the arrangements, that have been made in almost all the churches here, to have the Gospel stately among them. Many settlements that are unable to support preaching stately among them, have evinced a desire to have it occasionally, at their own expense.—In other places where they are able to support it, at least a considerable part of the time, they have attempted it apparently to very little purpose. The extreme difficulty of obtaining suitable preachers has been the uniform cause of their disappointments.

"They appear solicitously to look up to you (the Trustees), as under Christ, to sympathize, and still continue to do for them in this respect, thankful for what you have done; at the same time not doubting but you are using your utmost efforts, for their spiritual welfare."

Shortly afterward Mr. J. Leslie writes as follows:—

"I visit the schools and find them in tolerably good order. In most of them the Holy Scriptures are read a part of the time; and some attention is paid to the Shorter Catechism, though not so much as I could wish. This perhaps is owing, in some measure, to the want of books. The attention paid to preaching in every place where I have been, is a very great encouragement to me in my labors. I believe we are not to expect much open opposition from any on the Reserve. The enemies of the religion of Jesus, find, that to oppose it, destroys their influence.

"Individuals are in some places awakened and inquiring for salva-

tion. Some few are lying at the threshold of sovereign mercy, and two or three have given recent evidence of having obtained a hope of salvation through Jesus Christ. This appears to be a seed time, but we want the rain. Unless the influences of the Holy Spirit attend the means of grace, sinners can not be saved

“Although I have lodged in one hundred and thirty different families, I have been uniformly received with respect as a minister of the Gospel; and especially as one sent by your benevolent Society.”

The Trustees in noticing these letters, remark that, “no portion of the vast missionary field in the United States, is supposed to have stronger claims to missionary attention than the Connecticut Western Reserve. It is calculated that upon that tract, there are not far from twelve thousand people.” (This estimate was probably too low; in 1810, the population of the Reserve was reported to be 16,241). “And there has been before the present year (1808) but one settled minister of the Congregational or Presbyterian denomination. Its great distance has rendered it impossible for the Trustees to employ as many laborers there as they have wished. But their prospects in that district are brightening. The Rev. Messrs A. Scott and J. Leslie have wrought in that field, almost the whole, and the Rev. Wm. Wick, a part, of the present season.”

“Near the close of last May (1808), the Rev. Enoch Burt was, at the request of the Trustees, ordained an Evangelist by Fairfield Eastern District Association, preparatory to a missionary tour through New Connecticut. From the labors of that mission he returned near the end of October, having preached forty-one sermons, baptized twenty-seven children and one adult; organized one church, once administered the Lord’s Supper, and traveled two hundred and twenty-one miles.”

“It is pleasing to add that in several instances the present year, the

people of that country have supplied themselves with regular, evangelical preaching, that one minister has been ordained there to a stated pastoral charge; and the General Assembly of the Presbyterian church, and the neighboring Presbyteries, have supplied them with several months of missionary service."

The Trustees add, in their narrative at the close of 1808, that "the Rev. James Scott, of Granville, Ohio, was appointed, in September, 1808, to labor in the service of the Society such a part of the time as he can be spared from the people of his stated charge."

"On the whole in relation to missionary efforts, in New Connecticut and parts adjacent, you will perceive that they are in a train of desirable prosperity and success."

REV. MESSRS. JAMES SCOTT AND J. LESLIE.

Respecting Mr. Scott I can learn nothing more than is given above. Mr. Leslie was born in Adams County, Pennsylvania, in 1780. He graduated at Jefferson College in 1806; studied Theology with Rev. J. McMillan, D. D., was licensed in June, 1807; came to the Reserve, and was ordained, as we have seen, in 1808; was installed over the church in Geneva and Harpersfield in November, 1810; and continued in that connection ten years. He afterward preached in Batavia and some other places on the Reserve for a few years, and then removed to Centreville, New York, where he died, several years since.

An old acquaintance speaks of him as a very "clever man, a Pennamite who preached in a peculiarly nasal tone, and was not quite as judicious in some respects as would have been desirable."

REV. JOHN BEER.

Rev. John Beer was born in 1772, in Lancaster County, Pennsylvania. Without a collegiate education, he studied Theology with Rev. T. E. Hughes of Beaver County, Pennsylvania; was licensed October, 20th, 1808; received a missionary appointment for the Reserve early in 1809; was settled as pastor of the church in Springfield, Summit County, for several years; afterward preached for some time as stated supply in "Newton, Trumbull County, and subsequently was settled south of the Reserve, in Middle Sandy."

REV. JOHN BRUCE.

Rev. John Bruce was born in New York in 1771; without a collegiate course, studied Theology with Rev. T. E. Hughes; was licensed and commenced preaching at Ellsworth in 1809, and was pastor of that church five years. "After his dismission he preached as stated supply in Newton one year, and died in that place in November, 1816."

A cotemporary speaks of him, as "a man of moderate abilities, something of a farmer, in person a heavy man, and severely afflicted, before his death, with paralysis in his lower extremities." Difficulties in the church at Ellsworth made his situation there unpleasant and led to his removal.

REV. THOMAS BARR.

Mr. Badger, in October, 1804, speaks of finding a Mr. Thomas Barr at Youngstown, "a pious man, determined, if possible, to get an education in referenc to the work of the ministry; has a pious, excellent wife and five children."

This man afterward became one of the leading ministers of the Reserve. Mr. Barr has left an excellent autobiography, which it is to be hoped may sometime be published. Lest it should not, extracts are given at some length, condensed and abridged. His early life is singularly instructive and interesting.

"Mr. Barr was born in Derry, Westmoreland County, Pa., April 2, 1775. When about two or three years old, his father, Colonel Barr, was called to serve in the revolutionary struggle, and took his family to his wife's father's, near Fort Loudon, Franklin County. Here Thomas was sent to school, and instructed in Dilworth, the Bible, and the Catechism, which composed the list of school-books used at that time. The body of truth at that time acquired from the Bible and Catechism he never lost. It was, indeed, the instrument of early and pungent convictions; afterward had some connection with his conversion; and finally, many years afterward, was of special value to him as a minister. The absence of the father in the war, and, afterward, his murder by the Indians, and the stories of British cruelty related in the boy's hearing, soon fired him with patriotism and abhorrence of tyranny, producing impressions that time could not eradicate.

"At the close of the war, Col. Barr again returned to Westmoreland; but in 1785, going on an expedition down the Ohio, with others, to negotiate, if possible, with some hostile Indians, he was lost. The only intelligence ever received of him came from the Indian who afterward sold what was judged to be his scalp. We can not linger on the griefs of the bereaved family. It was Col. Barr's request, expressed before his departure, that, should he never return, his oldest son, Thomas, might be 'put to college, to receive a classical education.' To this the attention of young Barr was frequently turned; being fond of books, he was pleased with the suggestion, and property enough fell to his share to carry out the design.

But such was the reputation of colleges as schools of mischief and

vice, that the considerate guardian set himself resolutely against the project. ‘Without murmuring, yet not without a mental struggle,’ Thomas submitted to the advice of his ‘pious and intelligent’ guardian. The substitute fixed upon for a collegiate education was an apprenticeship of five and a half years to a Mr. Pollock, to learn the carpenter and joiner’s trade. Though Mr. Pollock was a worthy man, his apprentice experienced the common trials of that kind of life; but went through his course with honor, won the confidence of his employer, and, according to his own testimony, proved, by his success, that perseverance and fidelity may secure success in that for which one has no natural taste or adaptation.

Much pious counsel and influence were bestowed upon young Barr by his ‘boss;’ yet, while in his employ, he formed an appetite for ardent spirits, which came nigh ruining him for time and eternity. It was the custom of the times to have ardent spirits amongst all workmen. Mr. Barr’s account of his experience, from moderate drinking to confirmed intemperance, is deeply interesting and instructive. I ministered peculiar unction and fire to the pleas which he afterward made for total abstinence.

‘Providence provided for his final escape from this evil, by granting him a guardian angel, in the person of Miss Susannah Welch, to whom he was married in the Spring of 1797. Within a year from the time of their marriage, the young wife, led to seriousness by reading Dodridge’s *Rise and Progress*, ‘obtained a good hope of eternal life.’ Her life, henceforth, seems to have been that of the model Christian wife and mother. In process of time Mr. Barr became pecuniarily involved, sold his interest in Westmoreland, and in the Spring of 1800 removed to Youngstown, on the Western Reserve. The habit of intemperance still grew upon its victim, though frequent efforts were made to reform. Of course, the pious wife ceased not in her prayers and efforts to reclaim her husband. Mr. Barr bears the following testimony to her faithfulness, at the time of their removal to the Reserve: ‘My wife had now brought me two children. Her counsels and prayers for my good were never withheld, and without entering into the

details of her patient, prudent, pious efforts, I would say, that, so far as human instrumentality was concerned in effecting my deliverance, I believe she was the main instrument—and from my own experience and knowledge of her course, I would say to every wife so circumstanced, faint not, nor grow weary in well-doing.'

"The year 1800, it will be remembered, was the year in which Rev. William Wick commenced his labors at Youngstown. 'This,' says Mr. Barr, 'was a source of great satisfaction to my wife. She became early known and highly esteemed by the pious in the community. She abated none of her pious and prudent efforts for my spiritual benefit, but as yet, for nearly three years more of anxious and oft disappointed hope, she had to hope against hope.' At the expiration of that period, during the general religious interest prevailing in that region, Mr. Barr became serious. Mrs Barr, with a few neighbors, started a prayer meeting at their house. Mr. Barr for some time tried, as self-righteous sinners are apt to do, to become a Christian. Gradually he assumed the duties of family worship, and even led in the prayer meetings, and was fast becoming self-complacent, and likely to settle down upon a false hope, when, under peculiar temptation, his old appetite for alcohol overcame him, and he was led to see his impotence, and in deep self-loathing, to break down in true penitence before God. 'I was,' says he, 'stripped naked and bare of that goodness in which I had trusted. I was self-condemned, overwhelmed with the vileness and greatness of my sins. Lord save or I perish, was my only plea.' This was the 'fearful, tremendous, joyful hour' from which he ever afterward dated his conversion. The providence of God, in leading him to see the vanity of his self-righteousness, by lapsing into intoxication, and thence guiding him to a true faith, is notable. From this time all things were made new. 'Henceforth,' said he, thirty-two years afterward, 'I have never had any longing desire or appetite' for ardent spirits. After seven years of prayer and anxious effort, the good wife received her reward, in seeing her husband reformed and pious. 'Entire abstinence' was ever afterward Mr. Barr's motto. And he was often deeply grieved to find himself

discouraged and opposed in his efforts for this cause, by many ‘temperate drinkers,’ who had before reproached him for his intemperance, and tried to reform him upon the ‘moderate’ plan. His firm conviction and testimony was, that there is safety only in total abstinence.

“‘A longing desire for the salvation of souls,’ now took possession of Mr. B.’s mind; and in view of the pressing need of more ministers, there being only two or three Presbyterian or Congregational ministers on the whole Reserve, and about as many Methodists and Baptists, he began seriously to think of the ministry. Mr. Wick and Mr. Badger encouraged the thought; and, of course, she, who had so long labored and prayed for his conversion, could desire nothing more earnestly than this. ‘There were however many opposing considerations. I was nearly thirty years of age, had a wife and five children, also a sister of my wife’s living with us; had not property sufficient to enable me to remove and support myself where I might receive, to the best advantage, the education necessary for the work.’ But he was not a man to be kept back by trifles. In accordance with his energetic and decided character, he soon made arrangements to commence his preparatory studies. The little farm was sold for what it would bring; and after various discouragements, we find Mr. Barr and his family at Greensburgh, Pa., ‘where was a small Academy under the superintendence of Rev. T. E. Hughes, designed especially for the benefit of those having the ministry in view.’ Here the faithful wife and sister heartily joined with the father, husband, brother and student, to struggle against poverty, and aid him in acquiring an education for the ministry. One year boarders were taken; but this proved a losing business; besides so overtaxing the time of Mr. Barr that, allowing himself only four hours out of 24 for sleep, he was just able to keep up with his class. ‘The next two years’ he wrote — ‘I erected a cabin, with some accommodation, a mile and a half from the village, and with what I had coming from the sale of my land, was enabled to continue my studies until I was taken under the care of Presbytery, as a candidate for licensure.’ Of his wife and sister he says — ‘they fainted not, neither grew weary, in using every effort in their power,

of labor, industry, economy, care, counsel and prayer, to forward me in my course ; and without this self-denial, work of faith and labor of love on their part, humanly speaking, I should never have succeeded.' Sometimes in discouragement he would inform the Rev. Mr. Wick—'my pious and wise pastor'—that it was of no use to go on—his means would not allow him to go through. But the latter would reply—'Go on till you come to the stopping place, and then when you can go no further, it will be time enough to stop.' The advice was obeyed, albeit under sore trials. Three of the five children had to be kept at school. Another child was added to the little family, while at Greensburg. The toils and self-denials of the 'beloved helper,' were increased by the severe 'sickness of two children ;' add a 'miscarriage by which she was brought nigh unto death,' and a fall from a horse, by which Mr. Barr was rendered for some time insensible, and a much longer time 'unable to attend to any thing ;' and we can readily see how it was 'a wonder to many,' that they were 'supported and carried through.' Some assistance was secured during the latter part of the course, through the efforts of Mr. Hughes, of whose friendship Mr. Barr speaks in the warmest and highest terms. The charming family meetings where they two used to meet and 'pray together, with and for their dear children,' must not be forgotten.

"Finally the ordeal was passed, and Mr. Barr was licensed to preach, by the Hartford Presbytery, at their meeting in Brookfield, Trumbull Co., Sept., 1809.

"After visiting Westmoreland, and receiving from old friends a present of a horse, some months were spent in itinerating on the Reserve, traveling through the woods, through storm and cold, mud and 'beech roots,' preaching from house to house, and in school-houses, after the manner of those days. Mr. Barr had made up his mind to go to the Sciota and Miami vallies, where he heard that there were a number of vacancies. But this purpose was defeated, and an urgent call given him to settle in Euclid, which he at length accepted. The engagement at Euclid covered only half the time; the rest was to be employed in missionary labors under the patronage of the Connect-

icut Missionary Society. Mr. Barr speaks in high terms of the efforts of this Society, ascribing it to their fostering aid, that the Reserve so early became far better supplied with ministers and churches, than any other part of the State.

"At the time of Mr. Barr's settlement in Euclid, the township contained 'about thirty families.' 'Most of these were favorable to religious society, though several of them were infidels or universalists. The members of the church, when I visited it were, all of them, originally Presbyterians; but when first organized there were two families originally Congregationalists among them; so they adopted the mixed plan entered into between Presbyterians and Congregationalists in 1801. These two families had now moved to other places.' This left the way clear for the adoption of pure Presbyterianism, which was afterwards done through Mr. Barr's influence. We shall see that he is to be regarded as the principal father and defender of Presbyterianism on the Reserve. The man who works his way into the ministry as Mr. Barr did, may be expected to hold his opinions firmly, and to be a leader, who will leave his mark where he goes. Such at least was Mr. Barr.

"Through the assistance of the people at Euclid, a cabin was erected for Mr. Barr's family, upon a piece of land which he bought, near the spot where it was designed, sometime, to erect a church. They moved to this place in June, 1810, and Mr. Barr was ordained and installed in August of the same year. His family at this time consisted of nine persons, five sons, one daughter (a second daughter had been buried at the age of four years), and the sister of Mrs. Barr, who still remained with them, sharing through life the toils and trials of the missionary brother and sister. The salary upon which this family of nine persons were settled was, from the Church in Euclid, \$180, from the Missionary Society \$200. 'It will be supposed,' writes Mr. Barr, 'that our means of sustenance were small. Our oldest child, a son, was twelve years old, our youngest four. We had three cows, and one horse; we sat down in the woods, not even a garden spot was cleared off when we entered our cabin, without any

floor but the earth.' During the few years that intervened before the little boys, aided by their father, when occasionally he could be at home and help them, could clear off a few acres of land on which to raise their bread; says Mr. Barr, 'I never got a bushel of wheat under two dollars, corn generally seventy-five cents, and fresh pork from eight to ten dollars per cwt., other things in proportion. In such circumstances I labored in the ministry at home and abroad, in all parts of the Reserve, for seven years in succession; then for about two years and a half I missionated but little, being one year half my time in Newburgh, one year half the time at Cleveland, and for six months half my time near Painesville. In my missionary excursions, I usually averaged five or six sermons a week, besides family and school visits; for I endeavored, wherever there were schools, to visit them, address the children, and pray with them. I was sometimes oppressed with calls to preach funeral sermons at a distance even of thirty miles from home. Persons who would never think of calling for the minister to visit, converse and pray with their sick while living, now that they were dead, could not endure the thought of burying them without a funeral sermon. For a number of years after I was settled, there was no minister on the Lake Shore, nearer than forty or fifty miles; nor for two or three years, any on the south nearer than forty miles. Hence I was often called upon for this (funeral) service. At times, when the minister had just returned from a long tedious tour, weary and worn, and was about to make some provision for the comfort of his destitute family, an urgent call would come for a funeral sermon ten miles off; and no apology or excuse could avail; he must go.'

"Speaking of this laborious period of his ministry, Mr. Barr says—'The Lord in his providence previously disciplined me for my laborious service, and carried me with an uninjured constitution through the whole. I believe, too, the Lord owned and blessed my labors in many places, and to many individuals. The day will declare it; my work is with my God. The little church in Euclid grew, and, although several deaths of members occurred, increased from twelve to between forty and fifty members in the course of about three years; the youth

and children were instructed in the catechism; public worship was well attended on the Sabbath; schools were in a good condition, and the state of morals and order in the society conspicuously superior to any other in all the region.'

"The prosperity of the little parish soon, however, received a serious check, upon the breaking out of the war of 1811. Many of the inhabitants were soon 'on the wing.' At one time, under the influence of a false alarm that the enemy were landing at Cleveland, the whole community, pastor and all, hastily packed what they could of their goods, and betook themselves to flight. The roads were almost impassable; they, however, advanced but a few miles before learning the mistake relative to the enemy; whereupon they very gladly returned home.

"Afterward Mr. Barr proposed to remove his family to a place of greater safety, while he remained with the remnant of the flock in the wilderness. But the faithful wife and sister would not consent to a separation. The good providence of God kept the enemy from invading the place, and preserved the little church and its pastor.

"But a fatal arrow visited the parsonage on the ninth of October, 1812, releasing the toil-worn wife and mother from her service, and leaving the rest in mourning. The account of this bereavement may be best given in Mr. Barr's own words: — 'The second of October my wife was delivered of a son; was well as usual until the third day, after which the puerperal fever commenced, and carried her off on the ninth of the month, her babe being only seven days old. This was to me a sore calamity. Valued justly as she had ever been by many, I felt and knew a value in her beyond what others did or could. In addition to her efforts for my conversion, she well answered to God's original design of being indeed an "help-meet for man." She was not only the mother, but the pious, faithful, affectionate trainer up of my children in the way that they should go. From the circumstances of my life, first working at my trade, oft from home, next when pursuing studies, and lastly my ministerial labors keeping me from home half of the time, this important duty devolved mainly upon her. She knew and

felt its importance, felt her own insufficiency, girded herself to the work in the name of the Lord, to him she looked for aid, and offered up many prayers with strong crying and tears for the spiritual welfare of her children. Of these agonies of her soul they were frequently the witnesses as well as the subjects. For in addition to those many seasons in which she daily kneeled and prayed with them around the family altar, she often retired to some sequestered spot with one or more of them, there in a special manner to commend their case to God. Those of them thus privileged can never forget those tender, solemn and impressive scenes.'

"Several of these children early gave evidence of piety. Joseph, the second son, prepared for the ministry and received an appointment as a missionary to Western Africa, but was suddenly cut off by cholera, at Richmond, Va., Oct. 28, 1832. Thomas, another of the sons, is now in the ministry. John, the third, is well known as a lawyer in Cleveland. Mary, the only daughter, made a profession of religion at twelve; and 'aiming to walk in the steps of her good mother, has also been permitted to see her own eldest child, a daughter, giving evidence of piety at about the same age.'

"Mrs. Barr 'died as she had lived, in the exercise of a humble, spiritual faith and hope. At the hour of her departure, the family being gathered around her, she addressed the children most solemnly and affectionately, enjoining upon them to meet her at the right hand of the Judge at the last day. Her last words to me,' says Mr. Barr, 'were—Be faithful in the ministry, especially be mindful to warn parents of their duty to their children. She closed the scene with a most appropriate and fervent prayer, and in a few moments breathed her soul into the hands of her Redeemer.' "

Thus closed that beautiful and heroic life. Let her successors cherish her fragrant memory, and in her faithful life read the true mission and noble destiny of woman.

For the next four years the bereaved father toiled on alone

with his motherless children. In 1816, he was again married, to Mrs. Ann Emmett Baldwin, who also proved to be one of the faithful and excellent of the earth.

By his first wife, Mr. Barr had nine children, six of whom were living in 1833, at the time of writing his biography. By the second wife he had ten, eight of whom were living at the same date. We readily see that to support such a family, upon such a salary as ministers generally receive, must have required almost superhuman fortitude, economy and self-denial, on the part of both husband and wife. Mr. Barr's second wife had almost equal toils with the first, without the aid of a devoted sister. Of her, also, he testifies that having the responsibility of training up the children mainly devolved upon her, "with all the domestic concerns of the family of every kind, in these trials and labors she hath acquitted herself with great fidelity, wisdom and piety. Daily family worship, and the important catechetical exercises of the Sabbath have been maintained whether I was at home or abroad." As Mr. Barr was most of the time either a missionary or an agent, he was necessarily much from home. "Ah," exclaims he, "how little do most of the members of our congregations know of the labors, privations, trials and various hardships of the wives of ministers. Too often, instead of stepping in, as the members of a congregation in numerous ways might do, to cheer the heart and lighten the burden of a minister's wife, laboring to her utmost that her husband may be acceptable and useful, too often instead of relieving, they add to a burden too heavy now to be borne, by cold, unkind neglect, or by uncharitable, unjust and ignorant censures. Of all classes of wives, those

of drunkards excepted, the wives of poor ministers, with large families and small salaries, have the hardest earthly lot. But great shall be the reward in heaven of every such pious woman, who, in obscurity, poverty, toil and neglect, if not scorn, yet in faith, hope and love, struggles hard to encourage the heart and strengthen the hands of the husband, that so he may be a ‘good minister of Jesus Christ.’” To all which, who does not respond, Amen?

At the close of the war and shortly after the organization of the Grand River Presbytery, of which Mr. Barr was, in a sense, the father, he went as a delegate to the General Assembly; and spent a few weeks in soliciting funds for the erection of a church in Euclid. He raised \$800. Encouraged by this, the people went forward and “erected a good two story frame building, with a steeple,” the same I believe that is now used in that place, and the first of its kind ever built on the Reserve.

An account of Mr. Barr’s agency, in the formation of the Presbytery, will be found elsewhere in this history. His dissatisfaction and disappointment at not securing pure Presbyterianism, was one of the prominent reasons that induced him eventually to seek a field of labor south of the Reserve. His dismissal from Euclid occurred in February, 1820. Immediately afterward he removed to Wooster, Wayne County, and was installed over the two churches in Wooster and Apple Creek. Here he labored efficiently and successfully for several years, though much embarrassed, by the failure of the people to meet their engagements as to salary. A prominent reason for his eventual separation from these churches was the influence of a certain itinerant evangelist, who was injudi-

ciously admitted to the churches, to hold a kind of protracted meeting. Proceeding upon the high pressure system, which generally characterizes that class of irresponsible agents, the common evils resulted from this man's labors. Mr. Barr, like many others who have seen the fruits of such efforts and agents, records his testimony against them.

Another reason that operated for the close of Mr. Barr's connection with these churches, was the failure of his health, and the thought that perhaps traveling might restore it. A journey to Philadelphia, as Commissioner to the General Assembly, in 1828, encouraged him. Shortly afterward he received an urgent solicitation to undertake an agency for the General Assembly's Board of Missions. This was accepted, and in his new employment, he found a cure for dyspepsia, a pleasant field of labor, and proved an efficient and successful worker.

After the close of this agency, Mr. Barr preached awhile in Rushville, Indiana, where, on the 28th of August, 1835, he died in the 60th year of his age. His excellent partner still lives, I think, in Fairfield, Iowa.

The brave and good man whom we have followed so far, is, these many years, "asleep in Jesus." But his influence and memory live. His hard, earnest life, has left cheering footprints. Let it never be forgotten that it was in part by his self-denying toil, that our wilderness was made to blossom as the rose. And especially let the young man, who stands with irresolute step, at the threshhold of life, beset by a dangerous appetite, learn here how to subdue the tempter, and become a blessing to his age.

Old acquaintances speak of Mr. Barr as a good and effective speaker, a very decided and somewhat headstrong man, and a rather ultra Presbyterian; but all testify to his piety and zeal for God.

The exceeding interest and value of Mr. Barr's autobiography, and the fear that it may never be published, must excuse the length of this sketch, compared with the meager notice given of many of his cotemporaries, who left no such record.

CHAPTER V.

INCREASE OF NEW ENGLAND MISSIONARIES.

At length the Connecticut Society began to find more New England ministers ready to venture into the far west, and henceforth the Congregational element gained upon the Presbyterian.

REV. DAVID BACON.

Rev. David Bacon, father of Leonard Bacon, D. D., of Connecticut, was born at Woodstock, Ct., in the year 1770. He studied Theology with the Rev. Levi Hart, D. D., and served for several years as a missionary amongst the Indians at Detroit. In the fall of 1807, he commenced a settlement in Talmadge, Summit Co., O. Assisted by one E. Frink, he erected a log house on the south line, half a mile west of the north and south center road.

"As soon as there were any inhabitants for hearers, he commenced preaching, organized a church in his own house, Jan 1, 1809 ;" and continued to labor for its growth and the prosperity of the town until Jan. 1, 1812. About that time he removed to New England, and in August, 1817, died at

Hartford, Ct. The church in Talmadge, and the orderly character, marked intelligence, and prosperity of the people, have ever been standing monuments of the advantages of a settlement begun by a Christian minister.

Those who pass through the village of Talmadge, may see a curious illustration of Mr. Bacon's geometrical planning in the convergence at that point, of roads from eight points of the compass.

REV. N. B. DERROW.

Rev. Nathan B. Derrow, was born at New London, Ct., in 1773, studied at Hamilton College, and afterward studied Theology at Clinton, N. Y.; was licensed by the Oneida Association in 1801; received a missionary appointment in the Spring of 1809; was employed as stated supply at Painesville, in June, 1810, and installed pastor of the church at Vienna, in 1811, where he remained four years. He then left the Reserve, buried his wife during his absence, returned after six years, and was reinstalled over the Vienna church; and continued until his death, in 1828. He was called an eccentric man, but his Vienna pastorate speaks well for his fidelity.

In the Spring of 1810, the Western Reserve Mission received an invaluable addition in the person of Rev. Giles H. Cowles, D. D. Indeed this was the beginning of a new era in the history of this region. Mr. Cowles was the first of a constellation of ministers from New England, that soon entered the field; bringing with them, if not deeper piety, at least an invincible energy and perseverance, and an intellectual and theological culture unequalled by most of their predeces-

sors. This department of our subject shall be closed with brief sketches of the lives and services of Rev. Messrs. Cowles, Seward, Woodruff, Hanford, H. Coe, Treat, Pitkin, and two or three others who entered the field between 1810 and 1816; and who were permitted by Providence here to labor long and successfully, and establish the religious and educational institutions of the Reserve on a permanent and comprehensive basis. From these men, perhaps more than from any others, the church of the Reserve has taken its character; and to them under God is most largely indebted for the richest of her history.

Several of these fathers have, or have left, diaries and other material, from which it is to be hoped satisfactory biographies may be hereafter constructed and published.

The present writer regrets that he could not, amid the cares and labors of his pastoral charge, find time to enter upon this pleasant task, so as to furnish adequate sketches. But he trusts that the work will be better done by some other person, in due time. Let those journals be sacredly preserved.

REV. GILES HOOKER COWLES, D. D.

One of the most efficient and notable of the early missionaries was Dr. G. H. Cowles.

Mr. Cowles was born at Farmington, Connecticut, in August, 1766. Upon his mother's side, he was a lineal descendant of Rev. Thomas Hooker, D. D. He was educated at Yale College; after graduation taught school one year, at North Salem, New York, and then studied Theology with Rev. Jonathan Edwards, D. D., and was licensed to preach by the New

Haven West Association in May, 1791. He preached a short time in Vermont; and declined a call for settlement in that State. On the 17th of October 1792, he was ordained as pastor of the church in New Cambridge, near Bristol.

In 1799 a powerful revival of religion occurred in his parish, and about one hundred persons were added to his church, as its fruits. Other seasons of marked religious interest also occurred during that pastorate.

Mr. Cowles continued pastor of this church nearly eighteen years; and in May, 1810, with mutual consent and good feeling on the part of both pastor and people, he was dismissed, and accepted an appointment to spend the following summer, as a missionary to the Western Reserve.

Returning in the fall, he labored during the winter in Goshen, Litchfield County, and in May, 1811 started with his family to Ohio. He reached Austinburg in June; and upon the 25th of September was installed pastor of the united societies of Austinburg and Morgan.

The council called for his installation consisted of Rev. Jos. Badger of Ashtabula, J. Leslie of Harpersfield, T. Barr, of Euclid, J. Beers, of Springfield, N. B. Derrow, of Vienna, and Rev. Mr. Spencer of Fredonia, N. Y. These brethren constituted probably the entire ministry of the Reserve at that time.

Although installed over these two churches, he spent much of his time as an itinerant missionary; and assisted in organizing fifteen churches on the Reserve.

He took an active part in the organization of the first Presbytery in this region; and was an efficient helper in founding the Western Reserve College, in which he felt the

liveliest interest, as the hope of the churches for ministers. He discharged faithfully the duties of a pastor to his charge at Austinburg until February 3d, 1830; making his second pastorate a trifle longer than the first.

In 1816, a powerful revival occurred in Austinburg and adjoining towns, under Mr. Cowles' preaching, and about one hundred converts were added to the Austinburg church. Other awakenings, less marked followed at different times. His labors were remarkably successful; and he must be long remembered as the father of many of the churches in Ashtabula.

After his dismission from this charge, he still resided at Austinburg, and labored faithfully as a missionary amongst the feeble churches, until April, 1834, when failing health compelled him to desist. He died July 5th, 1835, aged sixty-nine; lamented by his brethren in the ministry and, by the churches generally."

"His death, like his life, was peaceful, serene and happy. The mild virtues of the Gospel adorned his life, and shone forth yet more benignantly as he drew near the grave." As a Christian, he was meek and humble; as a minister he was faithful and untiring, ever watching as one that must give account; as a theologian sound and systematic; judicious and conciliatory as a counselor; his labors could not fail to be useful to the Church and the world." "*Mark the perfect man and behold the upright, for the end of that man is peace.*"

February 5th, 1793, Mr. Cowles was married to Sally White, of Stamford, Connecticut. They had five sons and four daughters. The third son died, at twenty-one years of age, the others are all still living.

Mrs. Cowles' death occurred in August 1830, five years before that of her husband. Her children are her monument.

The above narrative is compiled partly from Mr. Clarke's notes, and partly from facts furnished by Dr. Cowles of Cleveland, a son of Rev. G. H. Cowles. Some of the family still live in Austinburg.

REV. JOHN FIELD.

Rev. John Field, of Hardwick, Mass., born 1780, graduated at William's College in 1807, was ordained by an Association in Massachusetts, and came to the Western Reserve as a missionary, in the winter of 1810-11. Desiring to enlarge his knowledge of the country he travelled over a larger territory than other missionaries of the same period ; and seems to have had no permanent settlement until the fall of 1823, when he engaged for one year at Atwater, Portage Co. After the expiration of that year he "removed into one of the southern states, where he taught school for a time, and died near Natchez, on the 7th of August, 1827."

The Directors of the Connecticut Missionary Society, in their report for the year 1812, say of him :— "Mr. Field resides in Burton, and from that place makes frequent excursions into the destitute settlements. With much self-distrust and apparent humility, he has labored in season and out of season, according to his ability and health."

REV. JOHN SEWARD.

One of the most estimable of the venerable fathers of the church of the Reserve, is the Rev. John Seward ; who still

lives to connect the past and the present, ministering, as in early days, to "the few sheep in the wilderness."

Mr. Seward was born in Granville, Mass., in 1784. He graduated at Williams College in the year 1810; studied Theology with Rev. Ebenezer Porter, D. D., then of Washington, Ct., and "came to Ohio in Oct., 1811; under the patronage of the Connecticut Missionary Society." At the time of his arrival, there "were but eight ministers upon the Reserve."

He commenced his labors, as did most of the early ministers, as an itinerant missionary; but within a year after his arrival, he received and accepted a call for settlement, as pastor of the church at Aurora, Portage Co. His installation occurred August 5, 1812. The church at Aurora had been organized three years before. Mr. Seward was its first pastor; and the relationship continued with mutual affection and confidence for the third of a century. Large numbers were added to the church under his ministry; and the advantages of a permanent pastorsehip were very evident, in its prosperity.

If there were any fault in Mr. Seward as a pastor, it was in his extreme leniency and tenderness for his flock, particularly in respect to his own pecuniary dues. Having a small family and economical habits, he indulged his people in curtailing his stipends, until his charity well nigh superseded and eradicated theirs.

After his settlement at Aurora, Mr. Seward still performed much missionary labor in adjacent towns; and was truly a father to many churches; of which he assisted in organizing at least fourteen.

He was also a prominent agent in all ecclesiastical, benevolent and educational movements of general interest and utility;

and did perhaps as much as any other to mold the sentiment and institutions of all this region.

Wielding a facile pen, and ever observant of the course of things upon the Reserve, sound in judgment, conservative in sentiment, zealous for the cause of true religion, and earnest yet tender in his persuasions and expostulations, Mr. Seward probably exerted more influence upon the churches through the press, than any of his fellow laborers. He has also recorded much historical matter, relative to the settlement of the Reserve, and the experience of early immigrants, of great interest and value. It is much to be regretted that Mr. Seward has not written a full history, which should supersede the present effort. Many of the facts contained in this work were furnished by him ; and from his journal, and the journals of other early missionaries, it is to be hoped, that valuable treasures may yet be gleaned, for the benefit of posterity.

These journals will be found peculiarly rich in illustrations of the self-denying, persevering toils, and extreme privations incurred by those who planted and nurtured our churches in their infancy. The present and future churches and ministers of this region, would be greatly interested and profited by the perusal of full biographies, and specimen sermons of these fathers, whose voices are failing, and will soon cease to be heard amongst us.

Special notice should here be taken of Mr. Seward's connection with the Western Reserve College ; of which he has been a Trustee, from the beginning until very recently. In all its history he has borne a part ; and probably it has from no one received more earnest sympathy and good will.

In ecclesiastical sentiment and feeling, Mr. Seward has ever been a Congregationalist; yet he entered heartily and sincerely into the plan of union; and remained a fast friend of the Western Reserve Synod, and a regular attendant upon its convocations, until within a year or two.

Shortly after his settlement at Aurora, Mr. Seward married Miss Wright, daughter of Esquire Wright, of Talmadge. Though never blest with children, they two still walk hand in hand, similar in amiability and meekness, and admirably adapted to support and cheer each other. "Lovely in their lives," may they "in death not be divided." Many are the spiritual children, who shall rise up to call them blessed.

REV. HARVEY COE.

Rev Harvey Coe was born at Granville, Massachusetts, October 6th, 1785. He graduated at Williams College, September, 1811; studied Theology with Rev. Dr. Fitch and Dr. Cooley, and was licensed to preach at Monson, Massachusetts, October 1812.

The Winter after his licensure Mr. Coe preached at Southwick and Sheffield, and was solicited to settle as pastor at the latter place. But having turned his attention to Ohio, he was ordained at Westfield in May, 1813, as a missionary, and immediately set out for New Connecticut, under the patronage of the Connecticut Missionary Society. He reached the Reserve and commenced his labors in June 1813, and spent most of the year as an itinerant, visiting most, if not all, of the infant churches, and assisted in organizing some new ones. In April 1814, Mr. Coe was installed pastor of the church and united

congregations of Hartford, Vernon, Kinsman and Gustavus. These towns united into one church, consisting of about forty members, at the time of Mr. Coe's installation; but they had three preaching stations, at each of which he alternately preached.

Mr. Coe was the first minister settled in Northern Ohio, for the whole of his time and labors. During a visit made by him to New England for the purpose of bringing Mrs. Coe to her new home, "the Kinsman Society built a small meeting house, which was the first building erected in Northern Ohio exclusively for the worship of God, made of any better materials than logs."

Of his field and labors here Mr. Coe writes as follows: "My pastoral charge embraced territory enough to constitute a missionary field, and my labors were very great and exhausting in my own charge. But God greatly blessed them. We lived in great harmony and frequently enjoyed refreshings from the presence of the Lord. In the Winter of 1820 we had a very powerful revival, which extended through my whole charge; as its fruits about one hundred and seventy-five were added to the church." In consequence of excessive labors, Mr. Coe's health failed, and he was obliged to spend the summer of 1822 in traveling. By this time the united church numbered three hundred and seventy-five members, and "Hartford had become so strong that they were organized and set off as a separate church;" Gustavus followed the example in 1823; but Kinsman and Vernon remained united until about the time of Mr. Coe's dismission, which occurred in November, 1830. This event took place by the advice of physicians and in con-

"We trust the Lord did at length direct the inquirer; at any rate, after several months' missionary labor, performed in different parts of the Reserve, the call was, though reluctantly, accepted. And on the 13th of May, 1814, Mr. Woodruff was installed as pastor of the Congregational church and society in Talmadge. Rev. Mesrs. Badger, Cowles, Leslie, Derrow, Seward and Hanford, took parts in the exercises of installation. 'At the same time and place, the Bible Society of the Connecticut Western Reserve, was organized, of which Mr. Woodruff became one of the first Board of Trustees, and was an ardent supporter, and efficient helper. The exercises of the day were attended in a barn, standing on the place since purchased, and now owned, by the Church and Society as a parsonage.' From one half to one fourth of the time, for several years, were spent in itinerant missionary labor amongst the feeble churches. 'Laboring in this manner and with the people of his charge in Talmadge, he spent nine years and four months.' During this time, the Church grew rapidly and prospered in all its interests. In great part through Mr. Woodruff's instrumentality, an academy was built, the upper room of which was used for several years as a place of worship. Near the close of Mr. Woodruff's labors in Talmadge, a large and, for that period, elegant house of worship was erected; which, though remodeled in its internal arrangements, still stands as a monument of the piety and enterprise of that period.

"In September, 1823, Mr. Woodruff was dismissed from his pastoral relation, and labored most of the time as a missionary until Jan. 12th, 1825, when he was installed pastor

over the church and society in Strongsville, Cuyahoga Co.' Here again he was instrumental in building up a large and flourishing church. Here also he secured the erection of an academy, and a large church edifice. 'His pastoral connection with this people also continued nine years and four months; and was dissolved April 17, 1834. In each of these places, where he was stationed, almost exactly the same length of time, he was faithful and successful as a pastor, enjoying several seasons of special attention to religion, and having a large accession to each of the churches.' The two academies, as well as the churches, established by his efforts, still stand, and subserve the purposes for which they were designed. 'Besides being, as is believed, the instrument of many conversions to God, Mr. Woodruff laid the foundation of an order of things in each of those places which will long remain to bless the people who may dwell there. In January, 1837, Mr. Woodruff was installed pastor of the church in Worthington, Franklin Co And in the fall of 1838, this relation was dissolved, and he removed with his large family to Bainbridge, Berrien County, Michigan, where he labored in the service of the Missionary Society of Connecticut, till his death, which occurred on the 28th of August, 1839.'

"Mr. Woodruff was married Sept. 29, 1817, to Miss Mary Granger, of Talmadge, who became the faithful partner of his life, sharer of his toils, and the surviving guardian of his children. Mr. and Mrs. Woodruff had thirteen children, of whom nine grew to maturity. With so large a family, a small salary, and with all the privations and inconveniences of life in new settlements, to which, in this case, three removals and changes

of place are to be added, we can conceive that there were opportunities enough for self-denial and the trial both of the missionary's faith, and of his constitution. Hence we are not surprised to find him failing at the age of fifty-six. But what must be the burden which, in a case like this, settles down upon the surviving partner? Amongst strangers, in the wild regions of the far west, with nine children, of which the two youngest were twins under four years³ of age; with no other means of support than a piece of land, upon which but little cultivation had been as yet effected; in a region where schools and churches existed only in embryo, if at all; in such a place and circumstances, to have the husband and father suddenly cut down, is certainly a most trying event.

Such was the lot of Mrs. Woodruff and family. Into the details of the long, hard years that followed, we cannot enter. Industry, economy, resolute energy and perseverance, and above all, an *inflexible faith in God*, these, and nothing else, can carry a family successfully through such years. And it is due to Mrs. Woodruff and her children to state that she succeeded in rearing them respectably, educating them comfortably, and securing for them thorough religious instruction; and had the satisfaction of seeing them all taking a reputable position in society. The oldest son, Simeon, recently deceased, shared manfully the labor and expense of supporting the family, and had his reward in the gratitude and affection of appreciative brothers and sisters, and the prayers and blessings of a godly and now sainted mother. Three sons and four daughters still survive.

The remains of Mr. Woodruff rest in the solitary field at Bainbridge, Michigan, where his labors closed.

Mrs. Woodruff remained in that State until the summer of 1848, when she removed to Ashland, Ohio, where her weary, though cheerful, pilgrimage ended, August 22, 1853. "*And so he giveth his beloved sleep.*"

Those who have read "Sunny Side," need only to have known Mrs. Woodruff, to have been assured that the character of Mrs. Edwards, as there delineated, is a most truthful portrait of at least one minister's wife, out of New England; and higher eulogy than this can not easily be pronounced upon the wife of a missionary. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

REV. WILLIAM HANFORD.

Another faithful and efficient pioneer was added to the Reserve Mission in 1813, in the person of Rev. William Hanford.

Mr. Hanford was born at Norwalk, Connecticut, in 1787. He graduated at Yale College in 1808; and studied Theology at Andover Massachusetts, leaving the Seminary in September 1813. In October of the same year, at the request of the Missionary Society of Connecticut, he was ordained as an Evangelist, at North Stamford Connecticut, and a few days afterward set out upon a journey to the Connecticut Reserve, to which mission he had been previously appointed. He reached the Reserve December 3d, and spent the "first Sabbath at Poland; preached during the following week at Boardman and

Canfield, and spent the second Sabbath at the latter place. Thence, took a missionary tour through Portage and Trumbull Counties; returned and preached at Canfield, Boardman and Poland, as regular stations until the following June." In June, 1814, he "took a missionary tour through the southern and western parts of the State, visiting Steubenville, Marietta, Chillicothe, Cincinnati, Hamilton, Dayton, Columbus, Granville, Newark, Zanesville, Coshocton, Canton, and other towns on the route, preaching in all these places, and becoming acquainted with almost every minister in the State." Returning to Canfield and Boardman, Mr. Hanford preached regularly in these places a part of the time, being paid by the people of these churches, performing missionary service in destitute fields the rest of the time, until the close of 1814. "Some hopeful conversions occurred at Canfield, and a number were received into the church," during his ministry in that place. In January 1815, he received an invitation to preach at Hudson, and in the course of the spring received calls for settlement from the church in Hudson, from the church in Burton, and also from that in Painesville. The call from Hudson was finally accepted, and Mr. Hanford was installed over the Congregational Church and Society in that place, on the 17th of August, 1815. The installation sermon was preached by Rev. G. H. Cowles, from 1 Thessalonians 2: 4.

It was, however, understood that Mr. Hanford should still preach as an itinerant missionary one half of the time, so long as he should regard it to be his duty; and this he did "until the meeting-house in Hudson was completed." After that he spent nearly the whole time at Hudson. As a missionary, Mr.

Hanford "assisted in forming twenty churches, amongst which may be mentioned the first Presbyterian church in Cleveland, the Congregational churches in Strongsville, Brecksville, Richfield, Medina, Brunswick, Atwater, Ellsworth, Johnston, &c."

The relation between Mr. Hanford and the Hudson church, was most happy and useful: and continued until the seventh of September, 1831, when, at Mr. Hanford's earnest solicitation, he was dismissed, in order to accept a call from the church at Windham, Portage County. The infirm health of Mr. Hanford, rendering him, in his own opinion, incapable of discharging the duties devolving upon him at Hudson, was the ground of his removal. During the sixteen years of his ministry the church in Hudson had been increased by the addition of one hundred and twenty members; the bond of affection between pastor and people had become very strong; and a separation was of course painful, as is indicated by the fact that "not a single individual in the Congregation voted" in favor of the dismissal.

Mr. Hanford was installed pastor of the church at Windham on the 12th of October 1831, and retained that connection nine years. Here also the church increased under his ministrations "from seventy-five to one hundred and seventy members, besides deaths and dismissions." Increasing infirmity again necessitated his removal "from a second beloved people." His complaint was a severe pressure of blood upon the brain, which prevented that mental exercise necessary for sermonising, and compelled him for a awhile entirely to abandon the ministry. A year's relaxation and exclusion from all public services so far removed the complaint, that upon receiving an invitation

to supply the pulpit in Talmadge, Mr. Hanford consented to do so, on the condition that they should as soon as possible call some other minister to become their Pastor. He supplied them, in all, about a year and a half; and afterward rendered a similar service for the church in Middlebury, while destitute of a pastor; for a short time he also preached at Northfield; but in each instance entire physical prostration was the consequence. Mr. Hanford still preaches occasionally, though with difficulty. He continued to discharge the duties of Stated Clerk for the Presbytery of Portage, and also for the Western Reserve Synod until their last meetings; having filled these offices ever since the organization of those bodies, the former in 1818, and the latter in 1825. He has also acted as "Secretary of the Home Missionary Board on the Reserve, from its organization, in 1826, to its close, in 1852, with the exception of a short interval between 1832 and 1834.

Mr. Hanford's leading characteristics are fervent piety and inflexible integrity; a sound judgment and straight-forward business talent. His preaching is clear and practical, and his prayers peculiarly impressive. A pleasant illustration of this is contained in an anecdote narrated to the writer by a lady who attended a protracted meeting in Springfield, shortly after Mr. Hanford came to the Reserve, in which he took a part. "During the reading of the first hymn a small and youthful looking person ascended the stand and took his seat with the ministers. 'What is that boy going up there for?' whispered one lady to another. The hymn being sung he arose and led the prayer, in his peculiarly earnest, distinct and impressive manner. When about half through, the same lady

again twitched the shawl of the other, saying, in a low tone, ‘bless me, how the boy prays.’”

Mr. Hanford and his pleasant companion still live in Talmadge, managing their own domestic affairs, and enjoying a peaceful and happy old age. Mrs. Hanford was Amelia Wright, daughter of Elizur Wright Esq. of Talmadge, and sister to Rev. Mrs. Seward. Neither Mr. Seward nor Mr. Hanford have ever had any children. But many venerate and love them as their spiritual parents. Long may they yet live to enjoy the esteem, affection and reverence of those who share the fruits of their faithful labors.

REV. LUTHER HUMPHREY.

Rev. Luther Humphrey was born at Canton, Connecticut, in 1783.

“He had passed the age of twenty-four when he commenced fitting for College,” and graduated at Middlebury in 1813. He studied Theology a short time with Rev. Andrew Gates, was licensed to preach in 1814. and on the 16th of March, 1815, was ordained as an Evangelist, at Canton, his native town, with reference to a mission in the west. The following August he reached the Reserve with a commission from the Connecticut Missionary Society. He soon commenced preaching in Burton and Claridon, Geauga County; and in October 1815 was installed over the Church and Congregation embraced in these two townships, still spending a part of his time, however, as a missionary in different parts of the County.

Mr. Humphrey was dismissed from his charge at Burton, the 27th of November 1828. He then preached two years at

Conneaut, Ashtabula County, and after that removed to Edwardsburgh, Michigan, where he remaind several years, preaching as occasion offered in various places to the people of that destitute region. Here at length death deprived him of the partner of his life. Having no children, his situation after the death of Mrs. Humphrey was necessarily one of great loneliness. It is, therefore, gratifying to know that within a few years he returned to Ohio, married the widow of Rev. Joseph Treat, and now, with that execellent lady, lives at Windham, Portage County, and still occasionally, according to his ability, at the age of seventy, labors in his Master's vineyard.

REV. JOSEPH TREAT.

The following sketch of Rev. J. Treat, was published in the Observer, shortly after his death, probably by the Rev. J. Seward.

The Rev. Joseph Treat, who died at Windham, Portage Co., O., on the 9th of May 1841, aged 57 years and 5 months, was born at New Milford, Conn., Dec. 10th, 1783. His constitution was naturally feeble, and several times during his childhood he was brought near to the grave by sickness. In his youth he was not addicted to vice or immorality, but even then abhorred flagrant transgression. At about the age of 20 he first became deeply and permanently convicted of sin; experienced a change of views and affections, and indulged a hope of an interest in the atoning merits of the Lord Jesus Christ.

This change of mind led him to a change of occupation. Having been designed for a farmer, he now turned his attention to the Christian Ministry, as that calling in which he

could do the most good, and at the same time gratify the desires of his heart, now thirsting for knowledge and longing for the salvation of mankind. Difficulties seemed to hedge up his way, but after praying much for divine direction he deliberately came to the conclusion to commence a course of preparation for the gospel ministry, and went to Cornwall, where he began the study of Latin, on the 11th December, 1804, being then just 21 years of age. He had not then made a public profession of religion, as it was not the fault of those days to hurry young converts into the church without time for previous trial. He joined the church in 1805. He entered the freshman class in Yale College, Sept. 9th, 1806, and graduated Sept. 12th, 1810. On the 21st Sept., the same month in which he graduated, he commenced the study of theology with the Rev. Ebenezer Porter, of Washington, Ct., who was afterwards connected with the Theological Institution at Andover, first as Professor and then as President. Mr. Treat was licensed to preach at Washington, Conn., Oct. 15th, 1811, in the 28th year of his age, and was ordained as an Evangelist at Woodbury, May 25th, 1814. After spending some time as a missionary in the northern part of Pennsylvania, he left his native state in June 1816 as a Missionary to Ohio. On the 7th of the next January he, for the first time, visited Windham. On the 16th of June, 1817, the church and society of that place presented him a call to become their pastor and spiritual teacher: and he was installed by the Grand River Presbytery on the 24th of Sept. following. He continued pastor of that church about 10 years: and Oct. 4th, 1827, was regularly dismissed by the Presbytery of Portage, receiving this testimony

at the time of his dismission ; that he had faithfully preached to them the Gospel. During his Pastoral connection with the church at Windham he labored about half the time as a Missionary, among the destitute and dispersed churches on the Reserve.

He was actively and usefully employed until within a few days of his death ; and is to be remembered as one of the most efficient of the early ministers of this region.

His excellent lady has, within a few years, married the Rev. L. Humphrey, and still resides at Windham. Two sons and two daughters of Mr. Treat, one the wife of a minister upon the Reserve, still survive.

REV. CALEB PITKIN.

Rev. Mr. Pitkin was born in 1781, at New Hartford, Ct. He graduated from Yale College in 1806 ; studied theology with Rev. Asahel Hooker, of Goshen, and was settled as a pastor several years at Millford, Ct.

He came to the Reserve in 1816, and was settled as pastor of the church at Charlestown, April 22, 1818. Here he labored efficiently until Jan. 7th, 1826 ; when he resigned his charge to enter upon an agency in behalf of the W. R. College ; with which he has always been connected.

After entering upon this agency Mr. Pitkin removed to Hudson, where he has ever since continued to reside. The agency was prosecuted many years ; and both in this capacity and as a trustee, and principal adviser and manager in all the pecuniary and general interests of the College, Mr. P has ever been one of the principal functionaries. Until within a few

years, although much occupied with the affairs of the College, and the management of a farm, he continued to preach generally upon the Sabbath to some of the weaker churches, in the vicinity of Hudson.

Although a New England man, Mr. Pitkin has always been one of the strongest advocates and adherents of the W. R. Synod, and the peculiar ecclesiasticism built up under the plan of union. Active, resolute, persevering, politic, and conservative, though for many years not a pastor, his influence upon the general interests of the church and religious and educational institutions of the Reserve has been decided and extensive.

Within a few years past, Mr. Pitkin's eyes have failed, so as to prevent his engaging in pulpit services.

He and his aged partner however both enjoy a "green old age," and he is still at the meetings of his Presbytery and Synod, one of the few survivors of the generation of ministers now fast passing away. Mr. P. has one son in the ministry, Rev. C. J. Pitkin; another son, a lawyer, lives at Hudson, upon the old homestead, to cheer the declining years of the parents. Mrs. Vrooman, deceased, late missionary to China, was an adopted daughter of Mr. and Mrs. Pitkin.

Here we may take leave of those venerable and godly men, who planted Christian Churches through this wilderness, and by whose agency the Gospel kept pace with the settlement and cultivation of the country.

They were laborious, self-denying, patient, persevering missionaries, seeking and finding their reward in the work they were called to do for their Lord. The future will appreciate and honor their memory.

Amid all kinds of discouragement they continued planting and watering the little churches in the wilderness; until the time arrived for collecting them into ecclesiastical bodies. No Presbytery nor association was formed until the year 1814; when the number of churches already organized was about thirty.

The ecclesiasticism of the Reserve has been the subject of so much discussion, that I shall present it as a distinct part of this work. This first part shall be concluded with some statistical tables, giving the strength of the churches at different dates. Perhaps the most valuable items in this book are the tables and notes furnished by Rev. A. R. Clark, now of Wellington; presenting a complete view of all the churches and ministers, up to Nov. 1835. In the notes I have omitted Mr. Clark's notice of those ministers, of whom sketches are given in the preceding pages, since in several instances there would be only a repetition of the same statements.

COMPLETE LIST OF THE PRESBYTERIAN AND CONGREGATIONAL MINISTERS AND CHURCHES
IN THE WESTERN RESERVE, NORTHERN OHIO.

FROM THE SETTLEMENT OF THE COUNTRY TO NOVEMBER 1, 1835.

BY REV. ANSEL R. CLARK, HUDSON, OHIO.

EXPLANATION. Those persons with *p*, after their names, were settled as *pastors*; those with *s.s.*, preached as "stated supplies"; a — in column of *when graduated*, shows that the person did not receive a *degree*; and a — in column of *where graduated*, shows that he did not receive a *college education*. No supplies less than six months, either the whole or a part of the time, are noticed in this schedule.

Towns and Churches in Ashtabula Co.	For- ma- tion	Ministers.	Place of Nativity.	Where Graduated	Where studied Theology.	Settlement.	Dismission.
Andover, 1st Church,	1818	Joseph H. Breck, Ephraim T. Woodruff, William Beardsley, Joseph Loring,	p. Northampton, Mass. Farmington, Ct. New Fairfield, Ct. No. Yarmouth, Me.	1798 Yale, 1777 Yale, 1797 Hamilton, 1804 Bowdoin,	1718 Andover Theo. Sem. Apr. 25, 1827 Aug. Chuas. Backus, D.D. Jan. 1, 1831 July 1, 1832 Auburn Theo. Sem. Nov. 1, 1831 Sept. 1, 1833		
Ashtabula, 2d ch.	1832	Giles H. Cowles, D. D. s. s. Perry Pratt, Joseph Badger, Henry Cowles, Giles H. Cowles, D. D. s. s. Elijah S. Scott, Henry Root,	Farmington, Ct. East Hartford, Ct. Willbraham, Mass. Norfolk, Ct. Farmington, Ct. W. Sunbury, Mass. s. s.	1766 Yale, 1780 Yale, 1757 Yale, 1803 Yale, 1766 Yale, 1803 Yale, s. s.	1728 Andover Theo. Sem. Nov. 20, 1834 May 20, 1835 Jon. Edwards, D.D. Dec. 1, 1832 Dec. 1, 1833 G. H. Cowles, D.D. July 1, 1821 Oct. 1, 1826 Rev. Leavenworth, Jan. 1, 1821 Mar. 1, 1822 New Haven T. Sem. Oct. 1, 1828 Dec. 1, 1829 Jon. Edwards, D.D. Apr. 1, 1830 Oct. 1, 1830 Barber Theo. Sem. Oct. 1, 1831 Sept. 1, 1831		
Austinburgh, Colebrook and Orwell,	1801	Giles H. Cowles, D. D. p. Henry Cowles, Eliphalet Austin, Jr. s. s.	Farmington, Ct. p. Norfolk, Ct. Farmington, Ct.	1766 Yale, 1803 Yale, 1766 Yale, 1797 Yale, 1800 Yale, 1766 Yale, 1783 Middleby,	1789 Jon. Edwards, D.D. Sept. 25, 1811 Feb. 3, 1830 New Haven T. Sem. Aug. 29, 1832 Oct. 1, 1835 G. H. Cowles, D.D. Jan. 15, 1832 Jan. 1, 1834 1789 Jon. Edwards, D.D. Jan. 1, 1833 Dec. 1, 1834 Auburn Theo. Sem. Jan. 15, 1833 July 15, 1833		
Conneaut,	1831	Giles H. Cowles, D. D. s. s. Charles Danforth, Luther Humphrey,	Farmington, Ct. Rupert, Vt. Canton, Ct.	1800 Williams, 1783 Middleby, 1780 Jefferson,	1826 Auburn Theo. Sem. July 1, 1834 1789 Jon. Edwards, D.D. Jan. 1, 1826 Mar. 1, 1828 1813 Rev. Andrew Yates, Mar. 1, 1829 May 31, 1831		
Geneva and Harpersfield, Jefferson,	1809	Joseph A. Pepon, Jonathan Leslie, Perry Pratt, William Beardsley, Jason Chapin, Perry Pratt,	s. s. s. s. p. Adams Co., Pa. p. East Hartford, Ct. s. s. s. s. s. s.	1780 Jefferson, 1780 Hamilton, 1797 Amherst, 1801 Amherst, 1780 East Hartford, Ct.	1806 Jon. McMillan, D.D. Nov. 1, 1810 Aug. 24, 1829 G. H. Cowles, D.D. June 23, 1824 July, 1833 Auburn Theo. Sem. Nov. 1, 1831 Sept. 1, 1833 1828 Andover Theo. Sem. Dec. 6, 1833 Dec. 6, 1834 G. H. Cowles, D.D. Jan. 1, 1835 July, 1835		

Towns & Chs.	For.	Ministers.	Place of Nativity.	Born	Where	Gr.	W.G.	Where studied	The.	Settlement.	Dismission.
Ringsville,	1810	Joseph Badger, Urban Palmer, Henry T. Kelley, Nathan Lathann, Giles H. Cowles, D. D.	s. s. Wilbraham, Mass. s. s. Hampstead, N. H. s. s. Bridgewater, Mass.	1757 1794 1783 1766	Vale, Dartm'uth Andover The. Sem.	1785 1819 1819	Rev. Leavenworth.	Aug. 1, Oct. 7, July 15,	1810 1829 1834	April 1, 1810 Feb. 1, 1829 July 9, 1834	Mar. 1, 1822
Lenox,	1832	Eliphalet Austin, Jr.	s. s. Farmington, Ct.	—	Yale,	1789	Jon. Edwards.	D. D. May 1,	1833 Jan. 1.	July 15, 1834	1834
Millsford,	1832	Giles H. Cowles, D. D.	Farmington, Ct.	1766	Yale,	—	G. H. Cowles,	D. D. Aug. 15,	1834	Aug. 15, 1834	1834
Monroe,	1829	Ephraim T. Woodruff, Giles H. Cowles, D. D.	Farmington, Ct.	1777 1766	Yale, Yale,	1789 1789	Jon. Edwards, John. Edwards.	D. D. Sept. 1, D. D. April 24,	1832 Oct. 1, Jan. 1, 1833	1832 1833	1833
Morgan,	1819	David Pratt, Jonathan A. Woodruff, Randolph Stone,	Coventry, Ct. Bristol, Ct.	1808 1790	Hamilton, Yale,	1831	Auburn Theo.	Sem. July 1,	1835	June 10, 1834	June 10, 1835
New Lyme,	1825	Myron Tracy, Ward Child, David Pratt,	s. s. Hartland, Vt. s. s. Theford, Vt.	1798 1800	—	1815	Time. Dwight, Bennet Tyler,	D. D. May 19, D. D. Feb. 1,	1819 Aug. 1828 Sept. 1,	May 19, 1828	1828
Pierpont,	1823	Ephraim T. Woodruff, s. s.	Farmington, Ct.	1777	Yale,	1797	Chas. Backus,	D. D. Sept. 1,	1829	Jan. 1, 1832	1832
Rome,	1819	Giles H. Cowles, D. D.	Farmington, Ct.	1777 1766	Yale, Yale,	1797 1789	Chas. Backus, Jon. Edwards,	D. D. Sept. 1,	1835	Jan. 1, 1832	1832
Sheffield,	1833	Eliphalet Austin, Jr.	s. s. Farmington, Ct.	—	—	—	G. H. Cowles,	D. D. Sept. 1,	1829	Sept. 1, 1830	1830
Williamsfield	1833	Ward Child,	p. Thetford, Vt.	1800	—	—	Auburn Theo.	Sem. Oct.	1830	Sept. 1, 1833	1833
and Wayne.	1833	Charles Danforth,	s. s. Rupert, Vt.	1800	Williams',	1826	Auburn Theo.	Sem. July 10,	1834	July 10, 1833	1833
Wayne,	1832	Henry T. Kelley,	s. s. Hampstead, N. H.	1794	Dartm'uth	1826	Andover The.	Sem. Aug. 1,	1833	July 10, 1833	1833
Windsor,	1824	Alvan Coe, Ephraim T. Woodruff,	s. s. Granville, Mass. p. Farmington, Ct.	1783 1777	—	1819	Rev. Seward & Coe.	Sem. May 17,	1833	May 17, 1834	1834
Cuyahoga Co.	1816	Ellery Bascom, Giles H. Cowles, D. D.	s. s. Chester, Mass. Farmington, Ct.	1798 1766	Yale, Yale,	1797	Chas. Backus,	D. D. Aug. 19,	1849	Feb. 1, 1835	1835
Bricksville,	1816	John H. Russ,	s. s. Hinsdale, Mass.	1797	Union,	1830	Princeton Th.	Sem. Oct. 13,	1834	Mar. 13, 1835	1835
		Joseph Loring,	s. s. No. Yarmouth, Me.	1804	Bowdoin,	1789	Jon. Edwards,	D. D. Nov. 1,	1832	Sept. 1, 1833	1833
		Eliphalet Austin, Jr.	s. s. Farmington, Ct.	1766	Yale,	1813	G. H. Cowles,	D. D. Aug. 1,	1826	Feb. 1, 1827	1827
		Israel Shaler,	s. s. Haddam, Ct.	—	—	1815	Rev. Dr. Elliot,	April 28, 1826	April 27, 1827	—	—
		Joseph H. Breek,	s. s. Northampton, Mass.	1798	Yale,	1818	Andover The.	Sem. Oct. 1,	1829	May 1, 1831	1831
		Joseph A. Pepon,	s. s. Hebron, Ct.	1797	—	—	Auburn Theo.	Sem. Oct. 1,	1833	Oct. 1, 1834	1834
Brooklyn,	1819	Chestor Chapin,	s. s. Springfield, Mass.	—	—	1787	Drs. Yates & Nott,	Oct. 1,	1834	Jan. 1, 1822	1823

Towns & Chs.	For.	Ministers.	Place of Nativity. (Born Where Gr. W.G.)	Where studied The.	Settlement.	Dismission.
Brooklyn con.			Stephen I. Bradstreet, s. s. Benj. B. Drake,	Greenfield, N. H.	June 25, 1826	June 25, 1827
Village ch.			s. s. John Kepp,	Goshen, Oran, N. Y.	Oct. 1, 1833	
Cleveland,			s. s. Kendolph Stone,	Longmeadow, Mass.	May 1, 1835	
Dover,			s. s. William McLean, Stephen T. Bradstreet,	Bristol, Ct.	Jan. 1, 1821	
Euelid,			s. s. Samuel Hutchings, John Keep,	Greenfield, N. H.	Jan. 1, 1822	
			s. s. Samuel C. Aiken,	New York City.	Jan. 1, 1823	
			s. s. Alvan Coe,	Windham, Vt.	Jan. 24, 1830	
			s. s. Alvan Hyde, Jr.	Dartm'uth	Aug. 20, 1823	
			s. s. John McCrea,	Williams,	Jan. 24, 1830	
			s. s. John Keys,	Wilmot, N. H.	July 1, 1831	
			s. s. Thomas Barr,	Dartm'uth	Oct. 15, 1832	
			s. s. Randolph Stone,	Ballston, N. Y.	Dec. 1, 1833	
			s. s. Stephen I. Bradstreet,	Wilton, N. H.	May 1, 1835	
			s. s. Stephen Peet,	Westmorel'd co. Pa.	June 1, 1835	
			s. s. Elijah S. Scott,	Bristol, Ct.	Feb. 1, 1835	
			s. s. Eli Adams,	Greenfield, N. H.	Dec. 1, 1835	
Newburg,			s. s. Rockport,	W. Sudbury, Mass.	Dec. 1, 1835	
Solon,			s. s. Strongsville,	Hinsdale, Mass.	Feb. 1, 1835	
Willoughby,			s. s. Granya Co.,	William,	Feb. 1, 1835	
Bainbridge,			s. s. Charles Danforth,	Dartm'uth	Sept. 31, 1834	
Batavia,			s. s. Nelson Slater,	David Porter, D. D.		
Burton,			s. s. John Barrett,	Andover The. Sem.		
Chardon,			s. s. Joseph A. Pepon,	Jan. 12, 1834		
Chester,			s. s. Ansel Bridgeman,	1825 Andover The. Sem.		
			s. s. Jonathan Leslie,	June 1, 1834		
			s. s. Luther Humphrey,	April 17, 1834		
			s. s. Dexter Witier,			
			s. s. Jason Olds,			
			s. s. Joseph Badger,			
			s. s. Wilbraham, Mass.			
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			1875 Yale,			

Towns & Chs. [For.]	Ministers.	Place of Nativity.	Born Where Gr.	W.G. (Where studied The)	Settlement.	Dismission.
Chester con.	1820 Caleb Burbank, Urban Palmer, Joel Goodell, Elijah Scott,	s. s. s. s. s. s. s. s.	Boscawen, N. H. Templeton, Mass. W. Sudbury, Mass. Canton, Ct.	1792 Dartm'uth 1800- Hamilton, 1803 Middleby, 1783 Middleby, 1798	1821 Andover The. Sem. 1827 Cayuga Presbytery, 1829 Jan. 1, 1832 Auburn Theo. Sem. Feb. 1, 1832 Jan. 1, 1833 Bangor Theo. Sem. Feb. 1, 1835 Oct.	June 1, 1829 June 1, 1829 Jan. 1, 1832 Jan. 1, 1833 Feb. 1, 1835 Oct.
Clarendon,	1827 Luther Humphrey, Myron Tracy, Perry Pratt, Warren Swift, Nathaniel Cobb, Dexter Witter, Amasa Stewart, Jason Olds,	s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s.	East Hartford, Ct. Ct. Ct. Rochester, Mass. Hinsdale, Mass. Vt. Goshen, Mass. Southampton, Mass. Hinsdale, Mass.	1780 1800 1800 1800 1800 1803 1803 1793	1813 Rev. Andrew Yates Bennet Tyler, D.D. G. H. Cowles, D.D. July, 1834 Rev. Chester Wright May 1, G. H. Cowles, D.D. July 1, 1830 1821 Andover The. Sem. Oct. 28, 1830 Sept. 2, 1834 Auburn Theo. Sem. May 1, 1834 Jan. 1, 1835 Andover The. Sem. Jun. 1, 1834 July 1, 1835 Sept.	1827 June 1, 1829 1829 Jan. 1, 1832 Feb. 1, 1834 Jan. 1, 1835 May 1, 1834 Jan. 1, 1835 Jun. 1, 1834 July 1, 1835 Sept.
Huntsburg,	1818 William Strong, Dexter Witter, Nathaniel Cobb, James B. Wilson, Orange Lyman, Ansel Bridgeman, Joseph Badger, Caleb Burbank, Nathaniel Cobb, Truman Coe,	s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s.	Rochester, Mass. Whiteboro', N. Y. s. s. New Hartford, Ct. Northampton, Mass. Wilbraham, Mass. Boscawen, N. H. Rochester, Mass. Derby, Ct.	1790 Yale, 1799 Hamilton, 1780 Williams, 1802 Williams, 1757 Yale, 1792 Dartm'uth 1800 Brown. 1788 A.M.-Yale	1811 Rev. Vinson Gould, 1824 Auburn Theo. Sem. 1821 Andover The. Sem. 1827 Auburn Theo. Sem. 1809 David Porter, D.D. Nov. 4, 1822 July 7, 1833 1827 Auburn Theo. Sem. July 15, 1833 1785 Rev. Leavenworth, Mar. 1, 1832 Feb. 1, 1825 1821 Andover The. Sem. June 1, 1829 1821 Andover The. Sem. Oct. 28, 1830 April 9, 1833 Private.	1819 Aug. 31, 1829 Mar. 1, 1829 Mar. 1, 1830 Oct. 1, 1830 Jan. 1, 1831 Jan. 1, 1832 Nov. 4, 1822 July 7, 1833 July 15, 1833 1822 Feb. 1, 1825 1827 June 1, 1829 1830 April 9, 1833 1832 July 7, 1833
Kirtland,	1819 Alvan Hyde, Jr., Randolph Stone, Jonathan Winchester, s. s. Ashburnham, Mass.	s. s. s. s. s. s. s. s.	Bristol, Ct. Ashburnham, Mass. East Hartford, Ct.	1790 Yale, 1781 Middleby, 1780	1815 Timo Dwight, D.D. 1808 Holland Weeks, — G. H. Cowles, D.D. G. H. Cowles, D.D. 1821 Andover The. Sem. Jan. 27, 1830 July 9, 1834 Andover The. Sem. Jun. 1, 1836 Jan. 1, 1825 Holland Weeks, 1808 Holland Weeks, 1828 Andover The. Sem. Nov. 12, 1831 Dee. 5, 1833 Auburn Theo. Sem. Jun. 25, 1834 July, 1835 New Haven T. Sem. Sept. 13, 1835 Auburn Theo. Sem. June 25, 1834 July, 1835	1824 Nov. 1, 1833 Nov. 1, 1825 Jan. 1, 1836 Jan. 1, 1827 Oct. 1, 1836 Oct. 1, 1829 Aug. 1, 1836 Aug. 1, 1834 Andover The. Sem. July 9, 1834 1834 Andover The. Sem. Feb. 1, 1830 Feb. 1, 1831 New Haven T. Sem. Sept. 13, 1835 Auburn Theo. Sem. June 25, 1834 July, 1835
Madison, 1st ch.	1814 Eliphalet Austin, Jr. Caleb Burbank, Henry T. Kelly, Jonathan Winchester, s. s. Ashburnham, Mass.	s. s. s. s. s. s. s. s. s. s.	Lev., Mass. Bristol, Ct. Ashburnham, Mass. East Hartford, Ct.	1792 Dartm'uth 1794 Dartm'uth 1781 Middleby, 1780	1821 Jonathan A. Woodruff, Caleb Burbank, Henry T. Kelly, Jonathan Winchester, s. s. Ashburnham, Mass.	1824 Nov. 1, 1833 Nov. 1, 1825 Jan. 1, 1836 Jan. 1, 1827 Oct. 1, 1836 Oct. 1, 1829 Aug. 1, 1836 Aug. 1, 1834 Andover The. Sem. Jan. 27, 1830 July 9, 1834 Andover The. Sem. July 9, 1834 1834 Andover The. Sem. Feb. 1, 1830 Feb. 1, 1831 Dee. 5, 1833 Auburn Theo. Sem. Jun. 25, 1834 July, 1835 New Haven T. Sem. Sept. 13, 1835 Auburn Theo. Sem. June 25, 1834 July, 1835
Unionville eh.	1830 Jonathan A. Woodruff, Alanson Saunders, Alanson Saunders, Jason Chipin, Orange Lyman,	s. s. s. s. s. s. s. s. s. s.	Coventry, Ct. Coventry, Ct. Warren, Ct. Warren, Ct. Newport, N. H.	1798 Yale, 1808 Hamilton, 1798 Yale, 1808 Hamilton, 1798 Yale,	1827 New Haven T. Sem. Sept. 13, 1835 Auburn Theo. Sem. June 25, 1834 July, 1835	
Montville,	1830 Jason Chipin, Orange Lyman,	s. s. s. s.	New Hartford, Ct. New Hartford, Ct.	1780 Williams,	1827 New Haven T. Sem. Sept. 13, 1835 Auburn Theo. Sem. June 25, 1834 July, 1835	

Towns & Chs.	For.	Ministers,	Place of Nativity.	Born	Where Gr.	W.G.	Where studied	The.	Settlement.	Dismission.
Sandusky evn.	1819	Bennet Roberts, Alfred H. Betts, Harvey Lyon, Stephen L. Bradstreet,	s. s. Newtown, Ct. s. s. Norwalk, Ct. p. Montgomery, N. Y. s. s. Union, Darien, N. H.	1800 1786 1800 1794	— — — —	Rev. Wm. Hanford, Princeton Th. Sem. Andover Th. Sem. Hackney College,	Sept. 1, 1834 April 15, 1825 May 21, 1828 April 14, 1830	Sept. 21, 1835 April 15, 1828 July 7, 1832	Sept. 1, 1834 April 15, 1825 May 21, 1828 July 7, 1832	
Vermillion,	1818	David Griffith, Eldad Barber, Daniel W. Lathrop, Alfred H. Betts, Xenophon Betts,	s. s. Longbuckby, Eng. s. s. East Windsor, Ct. s. s. Norwich, Ct. s. s. Norwalk, Ct. p. Norwalk, Ct.	1802 1798 1786 1799	Yale, — — — —	1826 New Haven T. Sem. — — — New Haven T. Sem.	Sept. 15, 1833 Sept. 27, 1833 April 15, 1828 Mar. 1, 1829	Sept. 15, 1833 April 15, 1828 Mar. 1, 1829	Sept. 15, 1833 April 15, 1828 Mar. 1, 1829	
Wakeman,	1822	Lorraine, Co. Amherst,	s. s. Norfolk Co. Eng. s. s. Norfolk Co. Eng. p. Norwalk, Ct. s. s. Columbia, N. Y. s. s. Vt.	1789 1786 1804 1789 1782	Williams, — — — Yale,	1829 Auburn Theo. Sem. Rev. E. Beardsley, 1809 Andover Th. Sem. Aug. 9, —	Feb. 14, 1835 Rev. Wm. Hanford, April 5, 1821 Oct. 12, 1834 Sept. 1, 1833	Sept. 18, 1833 Sept. 1, 1834 Sept. 1, 1834 May 9, 1828	Sept. 18, 1833 Sept. 1, 1834 Sept. 1, 1834 May 9, 1828	
Grafton, La Grange, Oberlin, Penfield,	1835	John J. Shepherd, Joel Talett, John McCrea, John Monteith, John Hyde, Jr., John McCrea, Daniel Griffitt, John Monteith, Lot B. Sullivan, David Smith, Joel Talett,	p. Granville, N. Y. s. s. Vernon, Ct. p. Ballston, N. Y. s. s. Ballston, N. Y. s. s. Stratban, Pa. s. s. Lee, Mass. s. s. Ballston, N. Y. s. s. Longbuckby, Eng. s. s. Stratban, Pa.	1802 1799 1775 1775 1787 1775 1775 1787 1790 1800 1799	Yale, — — — Jefferson, Williams, — Hackney. Jefferson, Brown, Dartm. uth	1825 Auburn Theo. Sem. Rev. Harvey Coe, — Rev. Harvey Coe, 1813 Princeton Th. Sem. Jan. 1, 1835 1815 Alvan Hyde, D. D. — 1813 Princeton Th. Sem. 1814 Rev. O. Thompson, Rev. Mr. Lawton, 1825 Auburn Theo. Sem.	July 15, 1835 Jan. 10, 1830 Sept. 30, 1834 Oct. Sept. 30, 1823 Dec. 1, 1824 Jan. 1, 1835 Dec. 15, 1824 Dec. 1, 1831 April 15, 1832 Sept. 8, 1833 Jan. 1, 1835	Jan. 10, 1831 Oct. 1835 Dec. 1, 1824	Jan. 10, 1831 Oct. 1835 Dec. 1, 1824	
Ridgeville,	1822	Sheffield,	s. s. Ballston, N. Y. John Monteith, John Hyde, Jr., John McCrea, Daniel Griffitt, John Monteith, Wareham, Mass. s. s. Peterborough, N. H. p. Vernon, Ct.	1787 1775 1775 1775 1787 1790 1800 1799	Jefferson, Williams, — — Jefferson, Straban, Pa. — — Yale,	1825 Princeton Th. Sem. Alvan Hyde, D. D. — Hackney College, Princeton Th. Sem. 1814 Rev. O. Thompson, Rev. Mr. Lawton, 1825 Auburn Theo. Sem.	July 15, 1835 Alvan Hyde, D. D. — Hackney College, Princeton Th. Sem. Mar. 1, 1824 Mar. 1, 1825 June 26, 1825 June 26, 1826	July 15, 1835 Alvan Hyde, D. D. — Hackney College, Princeton Th. Sem. Mar. 1, 1824 Mar. 1, 1825 June 26, 1825 June 26, 1826		
Olmstead, Wellington, Bath,	1835	Medina Co.	s. s. Wareham, Mass. s. s. Peterborough, N. H. p. Vernon, Ct.	1790 1800 1799	Brown, Dartm. uth Yale,	1809 Andover Th. Sem. Rev. Dr. Elliot, Rev. Dr. Elliot,	Jan. 1, 1824 Jan. 1, 1825 July 22, 1827 July 22, 1828 April 25, 1829 April 25, 1830	Jan. 1, 1824 Jan. 1, 1825 July 22, 1827 July 22, 1828 April 25, 1829 April 25, 1830		
	1823	Israel Shaler, Israel Shaler,	s. s. Litchfield, Ct. s. s. Haddam, Ct. s. s. Haddam, Ct.	1782 1788 1788	Yale, Yale, Yale,					

Towns & Chs. For.	Ministers,	Place of Nativity.	Born	Where Gr.	W.G.	Where studied The.	Settlement.	Dismission.
<i>Portuge Co.</i> Akron, Alwater,	1823 Roswell Brooks, 1818 John Field,	s. s. Westmoreland, N.Y s. s. Hardwick, Mass.	1805 Union, 1780 Williams,	1828 New Haven T. Sem.	Nov. 1, 1834			
	William L. Buffett, William Beardsley,	p. Greenwich, Ct. s. s. New Fairfield, C ^t .	1799 Yale, 1791 Hamilton,	Nov. 1, 1823	Nov. 1, 1824			
<i>Aurora,</i> <i>Brinfield,</i>	1809 John Seward, 1832 Warren Swift,	p. Granville, Mass. s. s. Cls.	1784 Williams, 1800 —	1819 Andover The. Sem.	Dec. 7, 1827	Sept. 4, 1833;		
	Richard Graham, (Caleb Pitkin,	s. s. Ireland, p. New Hartford, Ct.	1808 Yale,	1823 Auburn Theo. Sem.	Sep. 1, 1834			
<i>Charleston,</i>	David L. Coe, Warren Swift,	p. Granville, Mass. s. s. Glastenbury Ct.	1781 Yale, 1795 Williams,	1810 E. Porter, D.D.	Aug. 5, 1812			
	James Ells,	s. s. Granville, Mass.	1800 —	—	Rev. Chester Wright	1833	1834	
<i>Cnyahora F's</i> Deerfield,	1834 Benson C. Baldwin,	s. s. Granville, Mass.	1788 Yale, 1796 Middlebly,	1806 Asahei Hooker, 1817 —	Princeton Th. Sem.	Mar. 1, 1835		
	1823 Roswell Brooks, Samuel Bissell,	s. s. Westmoreland, N.Y s. s. Middlefield, Mass.	1805 Union, 1798 Yale,	1818 Jau.	April 22, 1818	Jan. 7, 1826		
<i>Franklin,</i>	George Sheldon, Jel Goodell,	p. West Springfield, Ct. s. s. Templeton, Mass.	1798 Yale, 180- Hamilton,	1828 April,	1828 April,	1832		
	Richard Graham, Joseph Treat,	s. s. Ireland, s. s. New Milford, Ct.	1808 —	1816 Andover The. Sem.	1833	1834		
	David L. Coe, William Beardley,	s. s. Granville, Mass. s. s. New Fairfield, Ct.	1783 Yale, 1795 Williams,	1810 E. Porter, D.D.	Sept.	1834		
	Daniel Rockwell, Joseph Treat,	s. s. New Milford, Ct. s. s. Granville, Mass.	1788 —	1823 Auburn Theo. Sem.	Oct. 1, 1833	May, 1835		
<i>Garrettsville,</i> Hudson,	1802 John Seward, William Hanford,	p. Norwalk, Ct. (Giles Doolittle,	1783 Yale, 1794 Hamilton,	1810 Rev. J. Hopkins, 1817 —	July 25, 1835			
		s. s. Preston, Ct. s. s. Portsmouth, N. H.	1806 Dartmouth	1810 E. Porter, D.D.	Feb. 22, 1835			
<i>W. R. Coll. ch.</i>	1831 Bevind Green, Nathaniel S. Folsom,	s. s. Granville, Mass. s. s. Granville, Mass.	1783 —	1810 E. Porter, D.D.	Jan. 1, 1813	Jan. 1, 1815		
	1812 Avan Coe, John Seward,	s. s. Granville, Mass. s. s. Ilchron Ct.	1784 Williams, 1797 —	1808 Andover The. Sem.	Aug. 17, 1815	Sept. 7, 1831		
	Joseph A. Pepon, Timothy M. Hopkins,	s. s. Pittsford, Vt. Charles Danforth,	1800 —	1822 Rev. Luther Hart.	Oct. 20, 1832			
		s. s. Rupert, Vt. Benson C. Baldwin,	1800 Williams,	1819 Andover The. Sem.	1831 June,	1832		
<i>Mantua,</i>	1813 John Seward, Benjamin Penn,	s. s. Granville, Mass. p. Milford, Ct.	1796 Middlebly, 1784 Williams,	1810 E. Porter, D.D.	Feb.	1834		
		g. s. Granville, Mass.	1792 Yale, 1781 Yale,	1806 Auburn Theo. Sem.	Oct. 1, 1826	April 1, 1827		
		g. s. New Hartford, Ct.	1800 —	—	June 17, 1830	June 17, 1831		
<i>Middlebury,</i> Nelson,	1833 Caleb Pitkin,	g. s. Granville, Mass.	1816 Andover The. Sem.	Feb. 1, 1832	Feb. 1, 1833			
		g. s. Granville, Mass.	1816 Williams,	1810 E. Porter, D.D.	Jan. 1, 1831			
		g. s. Granville, Mass.	1812 —	1812 Rev. B. Primeo,	June 16, 1819	April, 1835		
		g. s. New Hartford, Ct.	1805 Rev. A. Hooker,	Oct. 1, 1833				

Towns & Chs. For.	Ministers.	Place of Nativity.	Born	Where Gr.	W.G.	Where studied The.	Settlement.	Dismission.
Palmira, Randolph, Ravena,	1813 Joseph Meriam, 1812 Charles B. Storts, 1822 Alvan Nash,	p. Grafton, Mass. s. s. Longmeadow, Mass. p. Middlefield, Mass.	1797 Brown, 1794 Col. of N.J.	1819 Andover Theo. Sem.	Jan. 7, 1824			
Rootstown, Shalersville, Springfield,	1816 Joseph Meriam, 1818 Timothy M. Hopkins, 1809 Joshua Beer,	p. Grafton, Mass. s. s. Pittsford, Vt. p. Lancaster Co. Pa.	1799 Williams, 1797 Brown, 1800 _____	1825 Andover Theo. Sem.	May 22, 1822	Nov. 20, 1828		
Stowe,	1815 George Sheldon, John D. Hughes, 1833 Caleb Pitkin,	s. s. West Springfield, Ct. p. Beaver Co. Pa. s. s. Granville, Mass.	1772 _____	1819 Andover Theo. Sem.	Sept. 29, 1820			
Streetsboro, Talmadge, Windham,	Benson C. Baldwin, Stephen L. Bradstreet, s. s. Greenfield, N. H. Henry Dean, 1803 David Bacon, Simeon Woodruff, John Keys, Jedediah C. Parmelee,	s. s. New Hartford, Ct. s. s. Stamford, Ct. s. s. Woodstock, Ct. p. Litchfield, Ct. p. Wilton, N. H. s. s. Bethlehem, Ct.	1797 Yale, 1800 Jefferson, 1794 Dartm'uth 1781 Yale, 1792 _____	1816 Andover Theo. Sem.	Jan. 7, 1824	Dec. 17, 1831		
Twinsburg, Windham,	1822 John Seward, Samuel Bissell, 1811 Joseph Trent, William Hanford,	s. s. Girardville, Mass. p. Middlefield, Mass. s. s. Washington Co. Pa. p. New Milford, Ct. p. Norwalk, Ct.	1784 Williams, 1795 Yale, 1808 Jefferson, 1785 Yale, 1787 Yale,	1819 Andover Theo. Sem.	Jun. 1, 1829			
Trumbull Co., Austinport & Weatherfield	1827 Ephraim T. Woodruff, s. s. Joshua Beers, s. s. William O. Stratton, Daniel Miller, Joseph A. Pepon, Edson Hart,	Furnington, Ct. Lancaster Co. Pa. Farmington, Ct. s. s. Hebron, Ct.	1777 Yale, 1772 _____	1819 Andover Theo. Sem.	Jan. 7, 1824			
Bazetta, Bloomfield,	1820 Caleb Burbank, 1813 William Hanford, Horace Smith, Horace Smith, Ward Stafford, 1814 Joseph Curtis, John H. Russ,	s. s. Boscawen, N. H. s. s. Norwalk, Ct. s. s. Hadley, Mass. s. s. Hadley, Mass. s. s. Washington, N. H. s. s. Windsor, Vt. s. s. Windgate, Mass. s. s. New Milford, Ct.	1792 Williams, 1797 _____	1810 G. H. Cowles, D. D. — Auburn Theo. Sem.	Nov. 1, 1831	Nov. 1, 1832		
Boardman,	Joseph A. Pepon, Edson Hart,	p. Hebron, Ct.	1797 _____	— Auburn Theo. Sem.	April 15, 1830	Oct. 15, 1830		
Braceville,	1812 Caleb Burbank, 1813 William Hanford, Horace Smith, Horace Smith, Ward Stafford, Joseph Curtis, John H. Russ, Joseph Treat,	s. s. Boscawen, N. H. s. s. Norwalk, Ct. s. s. Hadley, Mass. s. s. Hadley, Mass. s. s. Washington, N. H. s. s. Windsor, Vt. s. s. Windgate, Mass. s. s. New Milford, Ct.	1787 Yale, 1798 Yale, 1798 Yale, 1790 Dartm'uth 1797 Union, 1783 Yale,	1821 Andover Theo. Sem.	May 1, 1834			
				1808 Andover Theo. Sem.	one year 1814			
				1818 Andover Theo. Sem.	May 1, 1822	May 1, 1823		
				1818 Andover Theo. Sem.	June 1, 1826	June 1, 1828		
				1812 Timo. Dwight, D. D.	April 15, 1832			
				1811 Auburn Theo. Sem.				
				1825 Auburn Theo. Sem.	July 15, 1832	July 15, 1833		
				1810 E. Porter, D. D.	Oct. 1, 1833	Oct. 1, 1834		

			Sept. 1835
Braceville con-	1814 Enoch Bounton,	Williams, 1787	1810 G. H. Cowles, D. D.
Bristol,	1816 Daniel Miller,	Hebron, Ct. 1797	Sept. 22, 1825 Auburn Theo. Sem.
	Joseph A. Pepon,	Hebron, Ct. 1797	April 15, 1830 Oct. 15, 1830
	Eliphelta Austin,	Williams, 1800	G. H. Cowles, D. D.
	Nathaniel Cobb,	Concord, Mass. 1781	Jan. 1, 1832 July 1, 1833
Brookfield,	John Barrett,	Dorsetshire, Eng. 1783	Andover The. Sem. April 1, 1832 Rev. Frothingham, July, 1835
	John Core,	Farmington, Ct. 1773	June, 1835
	Ephraim T. Woodruff,	New London, Ct. 1800	Chas. Backus, D. D.
	Nathan B. Derrow,	Williams, 1826	Jan. 1, 1827
	Charles Danforth,	Rupert, Vt. 1797	Rev. Steele & Niles, Auburn Theo. Sem.
Canfield,	Joseph Harper,	Yale, 1787	May 1, 1833 May 1, 1834
	1804 William Panford,	Norwalk, Ct. 1798	One yr. 1834
	Horace Smith,	Hadley, Mass. 1790	Andover The. Sem. One yr.
	Lot B. Sullivan,	Wareham, Mass. 1798	1818 Andover The. Sem.
	Horace Smith,	Brown, 1790	May 1, 1822 May 1, 1823
	William O. Stratton,	Yale, 1798	Rev. O. Thompson, May 1, 1825 May 1, 1826
1st Pres. ch.	1835 William O. Stratton,	New York, 1771	1818 Andover The. Sem.
	1816 John Bruce,	Hadley, Mass. 1793	June 1, 1826 June 1, 1828
	Ludovicus Robbins,	Williams, 1787	Jan. 22, 1835 Jan. 22, 1835
	Enoch Bounton,	Hebron, Ct. 1787	Rev. T. E. Hughes, Andover The. Sem.
	William O. Stratton.	Farmington, Ct. 1787	1818 May 1, 1822
	p.	Hebron, Ct. 1797	May 1, 1822 May 1, 1823
Farmington,	Enoch Bounton,	Williams, 1787	May 1, 1822 May 1, 1823
	Daniel Miller,	Amherst, 1801	Jan. 1830 Jan. 1830
	Enoch Bounton,	Barkhamstead, Ct. 1794	Jan. 1830 Jan. 1830
West ch. 1834	1817 } Ozias Ells,	—	Ju. 1830 Jau. 1830
	1819 Robert Crane,	Jefferson, 1812	Sept. 1835
	Joseph A. Pepon,	Princeton Th. Sem. 1812	1834 Oct. 1834
	James Cahoon,	Leavenworth. Oct. 19, 1825	Mar. 1, 1832
Fowler,	Wells Andrews,	Union, 1825	Nov. v. 1834
Johnson,	1825 Joseph Badger,	Yale, 1785	April 1824 Feb. 1825
Greene,	John H. Russ,	Union, 1825	Pr. Mar. 1, 1832
	Benjamin Fenn,	Yale, 1813	July 28, 1833 July 28, 1834
	Charles Danforth,	Williams, 1800	Rev. Mr. Pinneo, May, 1835
	Joseph Harper,	—	Auburn Theo. Sem.
Kinsman,	1831 Isaac McIlvaine,	Jefferson, 1812	May 1, 1831
Liberty,	1832 John W. Scott,	Wilbraham, Mass. 1757	May 1, 1831
	p. York Co. Pa.	Hinsdale, Mass. 1797	1832 Jefferson, 1834
	s. s. North of Ireland,	Milford, Ct. 1792	May 21, 1831
	p. York Co. Pa.	Rupert, Vt. 1800	1827 Princeton Th. Sem.

Mecca,	Daniel Miller, Joseph A. Pepon, Randolph Stone, John Barrett, Nathaniel Cobb, Caleb Burbank, James Boyd, John Bruce, Joshua Beer, Ephraim T. Woodruff, Enoch Bouton, William O. Stratton, Nicholas Pottenger, Alexander Cook, William Hanford, James Wright, John W. Scott, Ephraim T. Woodruff, Daniel Miller, Joseph A. Pepon, Nathaniel Cobb, John Barrett, Harvey Coe, Alvan Coe, Edward Evans, Nathan B. Derrow, John Core, Nathan B. Derrow, Chester Birge, James Boyd, Joseph W. Curtis, (George H. Hullin, Jonathan A. Woodruff, s. s. Joshua Towne, William Wick, John Core, Enoch Bouton, Nathan Harned, Ward Stafford,	s. s. Farmington, Ct. s. s. Hebron, Ct. s. s. Bristol, Ct. p. Concord, Mass. s. s. Rochester, Mass. s. s. Worcester, N. H. p. Easton, Pa. s. s. New York, s. s. Lancaster Co., Pa. s. s. Farmington, Ct. s. s. s. s. s. s. Norwalk, Ct. p. Washington Co., Pa. p. York Co., Pa. s. s. Farmington, Ct. s. s. Farmington, Ct. s. s. Hebron, Ct. s. s. Rochester, Mass. s. s. Concord, Mass. p. Granville, Mass. s. s. Granville, Mass. s. s. Amenia, N. Y. p. New London, Ct. p. Dorsetshire, Eng. p. New London, Ct. p. Bolton, Ct. p. Easton, Pa. p. Windsor, Vt. s. s. Ballston, N. Y. Coventry, Ct. p. Belchertown, Mass. p. Southampton, L. I. p. Dorsetshire, Eng. s. s. s. s.	[1810] G. H. Cowles, D. D. [1810] Auburn Theo. Sem. Nov. 1, 1832 Timo. Dwight, D. D. May, 1819 Rev. Frothingham. Feb. 27, 1827 Andover The. Sem. Oct. 1, 1832 Andover The. Sem. May 1, 1824 J. McMillan, D. D. Oct. 21, 1808 Rev. T. Hughes, D. D. 1814 Chas. Backus, D. D. Jan. 1, 1826 Jan. 1, 1828	1834 June, 1804 April, 1810 18 months prev. to 1814 6 months prev. to 1815 1834 June, 1811 Jan. 1832 1834 June, 1834 Jan. 1, 1826 1834 June, 1825 Jan. 1, 1826 1834 July 15, 1833 Jan. 15, 1832 1834 Sept. 10, 1835 Oct. 1, 1832 1834 July, 1835 Rev. Frothingham 1834 Drs. Fitch & Cooley April 14, 1814 Nov. 24, 1830 Revs. Seward & Coo. Spring, 1831 Spring, 1834 E. Burroughs, D. D. Sept. Steele & Norton, — Steele & Norton, — 1825 New Haven T. Sem. Nov. 17, 1830 May, J. McMillan, D. D. Oct. 21, 1808 Andover The. Sem. Feb. 4, 1829 Sept. Princeton Th. Sem. 1831 1832 Auburn Theo. Sem. Dee. 1, 1832 Mar. 1, 1834 Rev. Mr. Griswold. May 20, 1835 J. McMillan, D. D. Sept. 3, 1800 — June 28, 1817 April 10, 1823 2 years 3 years 3 years p. Washington, N. H. Yale,
Mesopotamia,	Poland,	1802		
Southington,	Vernon,	1825		
Vienna,	Warren,	1805		
Youngstown,	1800			

NOTES—BY REV. A. R. CLARK.

ASHTABULA COUNTY.

ANDOVER.—*First Church.* At its formation until 1832, this church embraced two townships, Andover and Cherry Valley. A dispute finally arose about the location of a house for public worship. One party maintained that it ought to be in the center of the township, and the other that it should be on the “State Road,” in the west part of the township. And finally the church was divided, and a new one formed.

The men who have preached more or less to this people, are Messrs. Breck, Woodruff, Beardsley, and Loring. Mr. Breck left Andover Theological Seminary in 1823. Soon after completing his education, he immigrated to this country—labored as “stated supply” for some time in Harrisville and Wadsworth, Medina county—was settled pastor over this church somewhat more than a year,—and after his dismission, he preached as “stated supply” in Brecksville, Cuyahoga county, from whence he removed to Cleveland in 1831 or 1832, and commenced teaching a high school, where he still continues. Mr. Woodruff, the next minister, preached to this church a part of his time one year.

Mr. Beardsley, after closing his theological studies at Auburn Theological Seminary, spent some time in New York State, in teaching school. He came to this country in 1831, and established himself in Jefferson, the seat of justice in this county. Here he also engaged in teaching the academy, and at the same time in preaching to the church, and to that of this place, until 1833, when he removed to Freedom, Portage county, where he labored in the ministry till July, 1833, and then removed to Atwater, having received a call from the people of that place. He still continues at Atwater. Mr. Loring left Andover Theological Seminary in the class of 1833. After his arrival in this country, he labored a few months among the inhabitants on the Ohio Canal, where there were no churches formed, and but a few professors of religion resided. Subsequently, he preached six months in Bain-

bridge, Geauga county, and then six months in Wayne and Andover. He has since returned to New England.

Second Church. This church has enjoyed the labors of Dr. Cowles. Both it and the *first church* are now destitute.

ASHTABULA. This town is established on a river by the same name, and contains a flourishing village, situated two or three miles from Lake Erie. The church has never had a settled pastor, but has been supplied at different times by Messrs. Pratt, Badger, H. Cowles, G. H. Cowles, Scott, and Root. The Presbyterians and Baptists have at times united in supporting the gospel, having one year a Baptist clergyman, and the next a Presbyterian. Mr. Scott never had a collegiate education. He left Bangor Theological Seminary in 1831, and soon after came to the Reserve. He labored for a time in this place, Monroe, Pierpont, and Conneaut—then one year in Euclid, Cuyahoga county, and in February, 1835, was installed pastor of the church in Chester, Geauga Co., and in Oct. following was dismissed. Mr. Root was a student at Auburn Theological Seminary. He preached one year in Ashtabula; and has since been ordained as an evangelist, by the Monroe Presbytery, and is now preaching in Dexter, Michigan. The church in this place is now vacant.

AUSTINBURG. This town was early settled by an enterprising class of inhabitants, who were also friends to morality and religion. A church was gathered in 1801, by the Rev. Joseph Badger, the year after he arrived in this country, and it has been much favored with repeated revivals of religion, under the ministry of the two Cowleses. It is now vacant. There has recently been established in this town, a manual labor school, which is to be taught by Mr. Ralph M. Walker, late tutor in the Western Reserve College. Dr. Cowles was installed September 25th, 1811. He discharged faithfully the duties of a minister of Jesus Christ to this people until February 3d, 1830, when by mutual consent, his pastoral relation was dissolved. Mr. Henry Cowles studied divinity at New Haven Theological Seminary, and with Rev. Ralph Emerson, D. D., of Norfolk, Connecticut, and now professor in the Theological Seminary at Andover. Mr. Cowles preached over a

year in Ashtabula — subsequently in Sandusky, Huron county — and from Sept., 1830, until Oct., 1835, he continued as “stated supply” and pastor of the church in Austinburg. Having been invited to the professorship of languages in the Oberlin Collegiate Institute, he was dismissed from his pastoral charge in October last, and immediately entered upon his new duties at Oberlin.

COLEBROOK and ORWELL. This church, formed in 1831, has enjoyed successively the labors of four ministers, Messrs. Austin, Cowles, Pepoon, and Danforth. Mr. Austin came into this country at an early day. He had previously commenced study with a view of obtaining a liberal education ; but by reason of ill health, was obliged to relinquish his object. He pursued theological studies for several years under the tuition of Dr. Cowles of Austinburg, and was, in 1827, licensed to preach the gospel. Since he entered the ministry, he has for the most of the time engaged in the labors of an itinerant missionary. He continues to reside at Austinburg. Mr. Pepoon studied theology for a time with Rev. Dr. Cowles of Austinburg ; in 1825 was licensed to preach, after which he spent about one year at Auburn Theological Seminary. Since leaving Auburn, Mr. Pepoon has preached for different periods of time, to eleven churches. Mr. Danforth left Auburn Theological Seminary in 1829. Spent two or three years in Indiana, and the western part of Ohio—afterwards preached one year to the churches of Bainbridge and Mantua—then one year in Brookfield and Hubbard—and since in Rome one year; and now preaches to this church and resides in Orwell.

CONNEAUT. This town, formerly named Salem, is situated in the north-eastern corner of the State, and on a river of the same name. It has enjoyed but little regular preaching. Dr. Cowles labored here a part of his time for two years, and Mr. Humphrey for more than two. It is now destitute.

GENEVA and HARPERSFIELD. This church, at its formation, spread over the territory now occupied by the two churches in Madison, and the church in Unionville. It is now vacant. Mr. Leslie, its first settled pastor, studied theology with Rev. John M'Millan, D. D., then

professor and Vice President of Jefferson College. He was licensed in June, 1807, and commissioned in March following, by the Connecticut Missionary Society, to come to the Reserve, and under their patronage he has labored more or less since. He was ordained as an evangelist in July, 1808; and installed over the church in Geneva and Harpersfield, November, 1810, and continued in this connection ten years. He has also labored as stated supply in one or two other places; and he now preaches in Batavia, Geauga county, and lives in Harpersfield. Mr. Pratt was first educated for a physician, and in this profession he practiced some time in Andover, in this county. He studied theology under the tuition of Dr. Cowles, of Austinburg, and Rev. Harvey Coe, of Vernon, Trumbull county—was licensed in February, 1821, and ordained in 1822. He commenced preaching as stated supply to this church in May, 1821, and was installed June 23, 1824; in which connection he remained over eleven years. He has also labored in several other churches, and is now preaching in Claridon, Geauga county.

JEFFERSON. This church is now vacant.—Mr. Chapin left Andover Theological Seminary in 1831; soon after came to the Reserve, and supplied the second church in Madison and the church in Montville; then the church in this place, where, at the same time, he taught the academy; and more recently, supplied the west church in Farmington, Trumbull county, where he is also teaching an academy.

KINGSVILLE. This church was supplied by Mr. Badger, and afterward by Mr. Palmer, whose theological studies were under the direction of the Cayuga Presbytery of New York. He was licensed by that body in July, 1820; and in February following, was installed over the second church in Genoa, New York. After his dismission, he came to Kingsville, in 1824, where he continued until 1829. While here, he suffered from bleeding at the lungs, which disabled him for a season to preach. During his ministry at Chester, Geauga county, he spent one summer as commander of a schooner on Lake Erie, and his influence on the sailors was salutary. He has more recently preached, as his health would permit, to the church in Ridgefield and Monroe, Huron county. Mr. Kelly is the son of Rev. Mr. Kelly, of Hamp-

stead, New Hampshire. He left Andover Theological Seminary with the class of 1822; was licensed by the Londonderry Presbytery, and ordained over the Congregational churches in Parsonsfield and Newfield, Maine, and dismissed June 27, 1827: was installed over the church in Kingsville, in 1829; dismissed July 9, 1834; and installed on the same day over the first church in Madison, Geauga county, where he still continues. While at Kingsville, Mr. Kelly supplied for a time the church in Sheffield. Mr. Latham studied theology with Rev. Mr. Packard, of Shelburne, Massachusetts, and came to the Reserve in 1834, and still preaches in Kingsville.

LENOX. This church has enjoyed for a season the labors of Dr. Cowles and Mr. Austin. Mr. Austin continues as "stated supply."

MILLSFORD. This church is now destitute.

MONROE. This church has enjoyed successively the labors of Messrs. Woodruff, Cowles, Scott, Pratt, and Woodruff. Mr. J. A. Woodruff, the present minister, is son of Rev. E. T. Woodruff. He studied a short time at Auburn Theological Seminary, and was licensed to preach the gospel. While supplying the church in Warren, Trumbull county, he received a call from the *second church* in Madison, and the church in Unionville, to become their pastor; was installed June, 1834; and dismissed July, 1835.

MORGAN. This church was formerly connected with the Austinburg church, until 1819, when it received a distinct and separate organization. Its first pastor was Mr. Stone, who continued with them nine years. He also supplied several other churches, during his ministry at Morgan. After his dismissal, he became editor of the Ohio Observer, in which capacity he remained two or three years; and afterward removed to New England, where he spent several years, preaching in Massachusetts and Connecticut. Recently, he has returned to the Reserve. Mr. Tracy was the next minister in Morgan. And his successor was Mr. Child, who fitted for college at Phillips Academy, Andover, Mass., but in consequence of ill health, never entered college. After closing his theological studies at Auburn Theological Seminary,

he came to the Reserve, and commenced supplying the churches of Morgan and Rome, October, 1829; over which he was installed pastor in the year following. He was dismissed from his charge by reason of ill health, in 1833. For the greater part of the time since his dismission, he has been laid almost entirely aside by sickness. He is now preaching in Warsaw, N. Y. Mr. Pratt, who preached the last year in Monroe, is his successor.

NEW LIME, ROME, SHEFFIELD, and WINDSOR. These churches are now destitute.

PIERPONT. Rev. E. T. Woodruff, is now supplying this church.

WILLIAMSFIELD and WAYNE. This church formerly embraced the whole of these two townships. But a few years since, division arose in relation to the location of a place for public worship. A small stream of water, which runs through about the centre of the then congregation, was one source of contention. There were also other causes, all of which finally resulted in the formation of a new church in the township of Wayne. Mr. Coe studied theology with Rev. John Seward, of Aurora, Portage county, and Rev. Harvey Coe, of Vernon, Trumbull county. He supplied at different times, the church of Mantua, Portage county — of Dover, Cuyahoga county — of Williamsfield, Ashtabula county — of Lyme, and of Greenfield, Huron county — and of Vernon, Trumbull county. Since 1822, Mr. Coe has spent a good portion of his time as a missionary among the Indians of Maumee; and among some of the tribes living on the borders of the Lakes of St. Clair and Huron. Mr. E. T. Woodruff studied theology under the tuition of Rev. Charles Backus, D. D., of Somers, Conn. In 1800 he was ordained and installed pastor of the church in North Coventry, Conn.; and dismissed November, 1817, by reason of ill health. He soon after emigrated to this country, and found the change of climate favorable to his constitution. His health was so much restored, that in August, 1819, he was installed over the church of Williamsfield and Wayne, and dismissed in 1835. From the time he came to the Reserve, Mr. Woodruff spent a portion of his time at different periods, as "stated supply" in Milton and Newton, Austintown, Brookfield,

and Southington, Trumbull county; Parkman, Geauga county; Monroe, Andover first church, and Pierpont, Ashtabula county. He still lives in Williamsfield, and preaches in Pierpont. Mr. Bascom, on closing his studies at Princeton Theological Seminary, commenced laboring in Lower Sandusky, west of the Reserve, where he preached one year. Afterward laboring in this place six months, and is now preaching in Chester, Meigs county. The church in Williamsfield is now destitute.

WAYNE. This church has enjoyed successively the labors of Messrs. Cowles, Russ, and Loring. It is now destitute.

CUYAHOGA COUNTY.

BRECKSVILLE. This church has had stated supplies successively from Messrs. Shaler, Breck, Pepoon, and Chapin. Mr. Shaler preached here a part of his time, one year while he was pastor of the church in Richfield, Medina county. Mr. Chapin studied theology with Rev. Drs. Nott and Yates, of Union College, and was settled pastor for several years in Granby, Mass. Soon after his dismission from that place, he came to the Reserve, in 1830 — labored in the townships of Newbury and Russell, where he gathered two churches — went from thence to Willoughby (then called Chagrin), Cuyahoga county, and there also gathered a church, which he supplied a year or two, and subsequently he commenced preaching to the church in this place, where he still continues.

BROOKLYN. This church has enjoyed successively the labors of Messrs. McLean Bradstreet, and Drake, — Messrs. McLean and Bradstreet preached here one year, each a part of the time, while they were supplying the church in Cleveland. Mr. McLean was subsequently settled at Beavertown, Pa. Mr. Drake served an apprenticeship to the printing busines. He had serious thoughts of going in the capacity of a printer on a foreign mission; but ill health prevented. He had for years a strong desire to study for the ministry, but could not divest his mind of the impression that he was unfit for the holy and responsible work, until it was too late to pursue a regular collegiate course.

He studied theology with Rev. S. W. Brace, of Skaneateles, and Rev. Levi Parsons, of Manlius, N. Y.—was licensed June 21, 1831, and ordained as an evangelist, August 7, 1833, and soon after, came to the Reserve and commenced preaching in this place. He had previously preached for a season in New York State.

CLEVELAND. Six years ago there were but three or four male Presbyterian professors in town. Now the church contains nearly 200 members, many of whom are among the first in the place, both in intelligence and wealth. Mr. Bradstreet, the successor of Messrs. McLean and Stone, left Andover Theological Seminary with the class of 1822—labored in Cleveland from August, 1823, to January, 1830, and subsequently in Vermillion, Huron county. While at Vermillion, his health failed, so that he was unable to preach, except occasionally. About this time he accepted an invitation to become editor of the Ohio Observer, in which business he continued somewhat over one year, from the summer of 1833. After leaving the paper, he commenced preaching in Perrysburg, on the Maumee river, in Wood county, where he still continues with improved health. Mr. Hutchings left Princeton Theological Seminary with the class of 1833, and after preaching in Cleveland between one and two years, he embarked, under the patronage of the American Board of Commissioners for Foreign Missions, on a mission to Ceylon. Mr. Aiken, the successor of Mr. Keep, and the present minister at Cleveland, left Andover Theological Seminary in 1817—was settled for a number of years in Utica, N. Y., from which place he was called to take the charge of the church in this place. While at Utica, he was permitted to witness a powerful revival of religion among his people.

Village Church. This church in 1834 was set off from the church in Cleveland: Cuyahoga river separates them. Mr. Keep studied theology with Rev. Asahel Hooker, of Goshen, Conn.—was settled for a number of years in Blandford, Mass., during which time he performed an agency of several months for the American Education Society—was afterwards settled in Homer, N. Y., and on being dismissed from that place, he came, by invitation, to Cleveland, and there

commenced laboring in December, 1833. Last May he left Cleveland and commenced as "stated supply" to preach to the church in this village. Mr. Keep, during his ministry thus far, has witnessed several revivals of religion.

DOVER. After Mr. Coe, Mr. Hyde labored here some time as stated supply, and then was called to the first church in Madison, Geauga county. Mr. McCrea studied theology with Rev. Harvey Coe, of Vernon, Trumbull county. He continued pastor of the church in Dover about seven years and a half—then spent three years as "stated supply" in Westfield and Harrisville, Medina county—was installed over the church in Penfield, Lorain county, September, 1834, and dismissed, October, 1835. He now resides at Westfield, and preaches south of the Reserve. Mr. Keys studied theology with Rev. James Richards, D. D., of Morristown, N. J., and now professor in Auburn Theological Seminary—and with Rev. John Rogers, D. D., of New York City—was licensed August 3, 1805—ordained in Perth Amboy, N. J., August 21, 1807—was installed over the church in Talmadge, Portage county, September, 1824, and remained pastor nearly 8 years—preached in Dover over 3 years, and has recently left the place. The Dover church was organized in Lee, Mass., June 5, 1811, with a view to be established in this place. The members removed in the following autumn, and at present are without a minister.

EUCLID. This church had two settled pastors, Messrs. Barr and Peet, and four "stated supplies," Messrs. Stone, Bradstreet, Scott, and Adams. Mr. Barr was father of the late lamented Joseph Barr, who died of the cholera, on the eve of embarking for Africa, to preach the gospel to the benighted inhabitants of that continent. At the time of Mr. Barr's ordination (1810), there were on the Reserve, besides himself, six Presbyterian ministers; Joseph Badger, William Wick, Nathan B. Derrow, Jonathan Leslie, Joshua Beer, and John Bruce, three of whom are now living. Mr. Wick was the first installed minister on the Reserve, though Mr. Badger commenced his missionary labors a few months previous. Mr. Peet studied theology at Princeton and Auburn Theological Seminaries—was pastor of the

church in Euclid more than 7 years and in April, 1833, was dismissed to accept an Agency for the American Seaman's Friend Society, for the western waters. In this capacity he has acted since, and resides at Buffalo, N. Y. [He has lately become editor of the Buffalo Spectator.] Mr. Adams left Andover Theological Seminary with the class of 1827. He spent some time in the Southern States, and also in New England, and arrived on the Reserve in 1834, and commenced preaching in Euclid, September, 1834, where he still continues.

NEWBURG and ROCKPORT. These churches never had regular "stated supplies," but occasional preaching from different ministers, at different times.

SOLON. Two or three years since, a colony of Christians from Boscowen and Canterbury, N. H., emigrated to this place, where Mr. Nutting had been preaching for some time. After graduating at Dartmouth College, he labored as an instructor in Randolph Academy, Vermont, 5 years—then three years in Catskill Academy, New York, where, at the same time, he studied theology with Rev. David Porter, D. D. After closing his services in that place, he returned to Randolph, and taught the Academy 6 years longer, except a part of one year, which he spent in teaching in Hampden-Sydney College, Virginia. In 1829 Mr. Nutting was elected professor of languages in Western Reserve College.

STRONGSVILLE. Mr. Woodruff was settled pastor of the church in Strongsville about 9 years and dismissed in April, 1834. Mr. Blood left Andover Theological Seminary in 1831—preached about 3 years in Kentucky, and in the southern part of Ohio: from whence, in February, 1834, he removed by invitation, to Cleveland, to labor in behalf of the boatmen on Lake Erie, and continued here until November following, when he commenced preaching in Strongsville.

WILLOUGHBY. In this place is established the Willoughby University, the medical department of which has already gone into operation, but not with very flattering prospects of success. The church is at present vacant.

GEAUGA COUNTY.

BAINBRIDGE. The present minister of this church is Mr. Slater, who also preaches a part of his time in Newbury.

BATAVIA. Mr. Barrett studied theology with Rev. William Frothingham, of Lynn, Mass. — was licensed by the Andover Association, June 4, 1816 — came to the Reserve in 1824 — has steadily supplied, for different periods, at different times, the churches of Batavia, Parkman, and Troy — was installed over the church in Mesopotamia, Trumbull county, in 1827, and remained pastor of that people 4 years. He now preaches to the churches in Bristol and Southington, Trumbull county. Mr. Bridgeman closed his theological studies at Auburn in 1830, and soon after removed to Michigan, where he remained until July 1833, when he came to the Reserve and commenced preaching in Batavia and Huntsburgh. His labors are now confined to the latter place. Mr. Leslie is the present minister of Batavia.

BURTON. Mr. Humphrey commenced preaching in Burton and Canton (now called Claridon), and in October 1815, was installed over the church and congregation embraced in these two townships. Mr. Witter, the present pastor of Burton church, studied theology at Auburn Theological Seminary. He has spent a portion of his time, since his settlement, in some of the neighboring churches. The church in Burton, at its formation, numbered 8 members; it has now 125. There is an academy in this town.

CHARDON. This place is the seat of justice for Geauga county. — Mr. Olds was formerly a deacon in one of the eastern churches. After removing to this country he became an active member of the Church in Madison — was a judicious and successful laborer in protracted meetings — was licensed more than a year since by the Presbytery of Grand River, and in June, 1835, was ordained as an evangelist by the same body.

CHESTER. This church has had four “stated supplies,” Messrs. Badger, Burbank, Palmer, and Goodell, and one settled pastor, Mr. Scott.

— Mr. Burbank left Andover Theological Seminary with the class of 1824. After preaching here and in Kirtland two years, he accepted a call from the first church in Madison, to become their pastor, and was installed January, 1830. In this connection he remained over four years, and on the same day of his dismission, his successor was installed. He now supplies the churches of Mesopotamia and Bloomfield, Trumbull county. Mr. Goodell left Auburn Theological Seminary in 1830, and was one of the seven missionaries, who emigrated that fall to the State of Missouri, where he preached nearly two years. Since his arrival on the Reserve, he has supplied the church in this place one year — the church in Franklin, Portage county, one year — and the churches of Westfield and Harrisville, Medina county, one year.¹⁴ He now preaches in Chatham, Medina county. The church in Chester is at present vacant.

CLARIDON. Mr. Humphrey's successor was Mr. Tracy, who studied theology with Rev. Bennet Tyler, D. D., while he was President of Dartmouth College. Soon after the close of his studies, Mr. Tracy came to the Reserve, and was settled pastor of this church about 6 years. Having received an appointment from the American Board of Commissioners for Foreign Missions, to an agency in their behalf, in Indiana, he was dismissed October, 1834. During his ministry at Claridon, there were several extensive revivals of religion, some of the subjects of which are now preparing to preach the gospel. Mr. Pratt is the present minister in that place. There is an academy here taught by a Mr. Canfield, graduate of Yale College.

CONCORD. Mr. Swift studied theology with Rev. Chester Wright, of Montpelier, Vt. After being licensed, he preached awhile in Bethel, Vt., and subsequently in the vicinity of Columbus, Ohio. He labored as stated supply in Charlestown and Brimfield one year, and has since been preaching in this place and in Richmond.

HAMPDEN. Mr. Cobb is son of Rev. Dr. Cobb, of Rochester, Mass. He left Andover Theological Seminary in 1825 — preached a short time in the southern part of Massachusetts — afterwards, two or three years in the Island of Nantucket — arrived on the Reserve either at

the close of 1829, or early in 1830; preached for a time in Huntsburg and Mesopotamia, and in October, 1830, was installed over the united churches of Hampden and Kirtland. From the latter he was dismissed in April, 1833, and from the former in September, 1834. Subsequently he taught the Academy in Parkman, and at the same time preached to the church in that place, and to the churches in Bristol and Southington. He is now laboring south of the Reserve. Mr. Stuart left Andover Theological Seminary in 1828; was settled for a number of years in Essex, Vt.; came to the Reserve in January, 1835, and after supplying this church and that of Montville for six months, he returned to New England.

HUNTSBURG. This church has had stated preaching at different times, from Messrs. Strong, Witter, Cobb, Wilson, Lyman, and Bridgeman. Mr. Strong came into the country over 16 years ago, and after preaching several years, he left the ministry entirely, and devoted his time to agricultural pursuits. He now resides in Madison. Mr. Wilson, on closing his studies at Auburn Theological Seminary, came to the Reserve, and preached one year to the churches of Huntsburg and Thompson, over the last of which he was installed February, 1832, and dismissed April, 1833. He has since been preaching in Sherman, N. Y. Mr. Lyman studied divinity with Rev. Dr. Porter, of Catskill, N. Y.; was settled once or twice in New York, and subsequently came to the Reserve, and after supplying the church in Painesville about one year and a half, in 1826 and 1827, he returned to New York, where he labored as stated supply, or settled pastor, until 1832, when he returned to the Reserve, and has since been preaching, at different times, in Huntsburg, Montville and Thompson. At the last mentioned place, he still continues. Mr. Bridgeman is the present minister in Huntsburg.

KIRTLAND. This church has enjoyed successively the labors of Messrs. Badger, Burbank, Cobb and Coe. Mr. Coe never graduated, but received the degree of A. M. from Yale College. While pursuing his Theological studies, he attended a course of lectures, delivered by Rev. Dr. Taylor, of New Haven, Conn.; was licensed in November,

1831, by the New Haven Association, and in July following, he commenced preaching in Kirtland, where he still continues.

LE ROY. Mr. Austin is the present minister of this town.

MADISON. *First Church.* This church formerly spread over the territory, occupied now by the second church, and the Unionville church. But in consequence of a flourishing village in Unionville, on the line of the town, and south of the centre, and of the village at Centreville; and also in consequence of the three ridge roads, one mile between each other, and running east and west, and thus territorially dividing the congregation, a division of feeling sprung up, which finally resulted in the formation of two new churches. The first church has had three pastors: Messrs. Hyde, Burbank, and Kelly, and four "stated supplies," Messrs. Winchester, Pratt, Austin, and Stone. Mr. Hyde was the son of the late Rev. Dr. Hyde, of Lee, Mass., with whom he studied theology. Mr. Hyde supplied for a time the churches of Dover and Sheffield; and in August, 1819, was installed over the first church in Madison. His father preached the installation sermon. He continued in this place for three or four years, when, suffering considerably from pulmonary affection, he returned to New England, and died at his father's house, in Lee, August 12, 1824. Mr. Winchester studied theology with Rev. Holland Weeks, of Abington, Mass., and came to the Reserve in 1825, having preached, for some time previous, in the vicinity of Rochester, N. Y. He labored a portion of his time, after his arrival in Ohio, in the two churches in Madison. From 1831 until his death, he devoted his whole attention to the restoration of the Jews. He believed in their literal return to Jerusalem, before their conversion, with all their Mosaic rites and ceremonies. Mr. Winchester "was a friend to the descendants of Abraham, and had studied the prophecies respecting their future destination, perhaps more than any other man now living. He devoted many of his last years almost wholly to the study of the prophecies respecting their restoration. Nor was he contented with theory and speculations alone. He labored for three or four years indefatigably, to turn the attention of the Christian public to the subject, and to

persuade the Jews that Jesus Christ is the Messiah. To accomplish which he denied himself the domestic comforts he might have enjoyed, in the bosom of an affectionate and beloved family, traveled thousands of miles in the United States; crossed the Atlantic, and spent one summer in England. He expected soon to embark for the shores of the Mediterranean, with a hope he might do something to prepare the way for the return of Israel to the land of their fathers. He constructed a map of the land of Palestine, and a grand view of the temple, as described by the prophet Ezekiel." He died in Madison, where his family now reside, August 17, 1835. Mr. Kelly is the present pastor of this church.

Second Church and Unionville Church. Since Mr. Woodruff's dismission, Mr. Saunders, who had previously taught the Academy in Painesville, has commenced preaching as "stated supply" to these churches. He studied theology at New Haven Theological Seminary.

MONTVILLE and MUNSON. These churches are now destitute.

NEWBURY. Mr. Slater is the present minister of this place.

PAINESVILLE. This church is situated in the bosom of a flourishing village, on the banks of Grand River. Mr. Derrow was one of the first ministers who came to the Reserve. After leaving Painesville, he was settled in Vienna, Trumbull county. Mr. Loomis was settled in Painesville five years. After his dismission, he returned to New York, and there died. Mr. Sheldon was successor, and subsequently settled in Franklin, Portage county. Mr. Adams studied theology with Rev. Drs. Nott and Yates, of Union College; was settled for a number of years in Ludlowville, N. Y.; preached in Milan and Sandusky, Huron county; settled in Painesville three years and a half, from which place he returned to New York, and has since been preaching in Hammondsport, on Crooked Lake. Mr. Fitch left Andover in 1830; was settled in Belfast, Maine, one year or more, and afterward preached in one or two places in that State some time, and then came to Painesville, where he still continues.

PARKMAN and RUSSELL. These churches are now destitute.

RICHMOND. This flourishing village is in the township of Paines-

ville, and situated near the mouth of Grand River. Mr. Swift is the present minister.

THOMPSON. Mr. Lyman preaches here at present.

TROY. Mr. Pool, the present minister, never had a collegiate education, but received the degree of A. M. from Williams College. He studied theology with Rev. Dr. Packard, of Shelburne, Mass.

HURON COUNTY.

There are twelve townships in which there is no Presbyterian or Congregational church, though in Margaretta, in May, 1819, there was a church formed, which, however, has for several years been extinct. A Mr. Smith, recently from New York, is preaching in that town and in the vicinity.

BERLIN. This church has been supplied successively by Messrs. Betts, Judson, Barber, and Crawford. Mr. Betts labored here a part of his time one year and a half, and Mr. Judson, two years and a half. Mr. Barber, on closing his theological education, entered upon an agency for the American Sunday School Union for Ohio, for a season; afterwards preached two or three years in Marion county, from whence he was called to instruct in the Huron Institute at Milan in this county. While principal of the Institute, he preached on the Sabbath to some of the neighboring churches, as his health would permit, which finally became so much impaired as to compel him, in the summer of 1835, to relinquish the business of teaching. He now supplies the church in Vermillion. Mr. Crawford studied divinity with Rev. S. Porter, of Geneva, New York; and, after being licensed, preached for a time in that State. Over a year since he came to Berlin, and is now the “stated supply” of the church in that place.

BRONSON. This was connected with the church in Peru, until some time in the present year, when a new one was formed. It is now destitute.

CLARKSFIELD. Mr. Robbins preached in a number of places on the Reserve, and some years since returned to New York State, where he is now laboring. Mr. Betts arrived on the Reserve in January, 1829,

and was installed over the church in Wakeman, in April following. In this connection he still continues, and spends a part of his time in Clarksfield, as "stated supply."

FITCHVILLE. Mr. Beach preached to several churches at different times for eight years. Was settled pastor of the church in Peru for more than two years, from July, 1827, to August, 1829. On leaving his charge in Norwalk, in 1832, he removed to Michigan, and is now settled over the church in Ann Arbor. Mr. Dunton, besides preaching in Fitchville, has supplied the churches of Florence, Norwalk, Peru, and Ruggles. He has recently closed his labors at Fitchville, which is now destitute.

FLORENCE. Mr. Alfred H. Betts is, at present, supplying the church in this place.

GREENFIELD. This church has been successively supplied by Messrs. Coe, Congar, Edwards, Russ, and Salmon. Mr. Edwards studied theology with Rev. Asahel Hooker, of Goshen, Conn.; was settled over the church in West Stockbridge, Mass., Oct. 4, 1809, and dismissed June 23, 1812. Commenced preaching in Greenfield in November, 1826; preached also at different periods in New Haven, and in Harrisville. Since 1831, he has preached but occasionally and now resides in Ripley. Mr. Salmon pursued the study of medicine, and after practicing a time, he turned his attention to theology; studied with Rev. Dr. Woodbridge, now of New York city, and completed his education at Princeton Theological Seminary. Since his arrival on the Reserve, he has spent a considerable portion of his time in Greenfield, Peru, and Monroe. He now supplies the church in Peru. Greenfield is destitute.

HURON. This church is located in the midst of a population which had long been without the restraints of the Gospel, and distinguished for its great wickedness. Till within a few years, the village, at the mouth of Huron river, was noted for immorality, Sabbath breaking, profaneness, intemperance, &c. Mr. Beecher was educated at the Southern and Western Theological Seminary, in Tennessee. After

preaching a year or two in that State, he labored as an agent for the Presbyterian Education Society, in that vicinity, for about two years longer, and came to the Reserve last fall, and is established at Huron, where he still is.

LYME. This church has enjoyed successively the labors of two pastors, Messrs. Sullivan, and Congar. Mr. Sullivan studied theology under the tuition of Rev. Otis Thompson, of Rehoboth, Mass. Not long after being licensed, Mr. Sullivan came to the Reserve; preached for a season in Norwalk, Ridgefield, Huron, before any churches were there formed; was settled in Lyme about four years, and afterwards supplied the church in Wellington, Loraine county, the church in Medina, Medina county, and the church in Canfield, Trumbull county. He is now preaching in Durhamville, Oneida county, New York. Mr. Congar studied divinity with Rev. J. T. Benedict, of Chatham, New York; came to the Reserve in 1822; has supplied, at different times, a number of churches in this county, was installed over the church in Lyme, where he still continues.

MILAN. There has never been a pastor settled in this place. Mr. Shipman left Andover Theological Seminary in 1821, and after supplying this church nine months, returned to New England, and is now settled pastor in Southbury, Conn. Mr. Demund, soon after leaving Princeton Theological Seminary, came to this place, and supplied this church six months, and then returned to the east, and is now settled over a Dutch Reformed church in Pomplar, N. J. Mr. Judson, the present minister, after closing his education at New Haven Theological Seminary, served as agent for the American Sunday School Union, in the State of Ohio. On leaving his agency, he came to this county, and commenced preaching statedly, in Milan. He preached occasionally in many destitute places in different parts of the county, in some of which there were no churches formed. For a year past, he has spent a portion of his time, in connection with Mr. Congar, in conducting protracted meetings in counties west of the Reserve. Many of these meetings have been attended with the manifest power of the Holy Ghost, “convincing of sin, of righteousness, and of a judg-

ment." There is in Milan, a flourishing, preparatory school, in high repute, named "Huron Institute." At present, it is taught by Messrs. S. C. Hickok, and B. Judson.

NEW HAVEN. The church in this place is now destitute.

NORWALK. This place is the seat of justice for Huron county. The church has been supplied successively by Messrs. Beach, Dunton, Barber, Clark, Saunders, and Newton. Mr. Clark left Auburn Theological Seminary in 1833; preached here one year, and is now supplying the church in Brownhelm, Loraine county. Mr. Saunders, after graduating, was tutor, for some time in the college of New Jersey. Subsequently to completing his theological education at Princeton, he was settled over the church in South Salem, N. Y., for eleven years; came to Ohio in 1834, and after supplying the church in Norwalk a while, died of pulmonary affection, in Milan, June 3, 1835. Mr. Newton was tutor in Yale College for two or three years; studied theology at New Haven, Conn., and came to Norwalk in July, 1835.

PERU. Mr. Salmon is the present minister of this place.

RIDGEFIELD and MONROE. Mr. Palmer preaches to this church still, when his health will permit.

RIPLEY. This church has no "stated supply."

RUGGLES. Mr. Buffet, son of Rev. Mr. Buffet, of Greenwich, Ct., left Andover Theological Seminary in 1823; was settled in Atwater, Portage county, about six years; supplied the church in Ruggles one year, and now resides in Franklin, Portage county. This church is now vacant.

SANDUSKY. This church is established in a place which promises to become quite populous and wealthy. The church is now destitute. Mr. Robbins, on leaving Andover Theological Seminary, entered upon his duties, as tutor in Transylvania University, in Kentucky, to which he had been previously elected. In this station he remained over one year. After leaving the University, he came to the Reserve, and commenced preaching in Sandusky. While here he was ordained as an evangelist by the Huron Presbytery. He is now settled over a church in Oxford, Mass. Mr. Roberts studied theology with Rev. H. Daggett,

of Cornwall, Ct.; preached a number of years in the State of Maine; came to the Reserve in 1834, and supplied Sandusky one year. He is now preaching south of the Reserve.

VERMILLION. Mr. Lyon was pastor of this church two years; and after his dismission, he taught a select school in Brownhelm, Loraine county. And subsequently he supplied the churches of Granger, and Sharon, Medina county. Mr. Griffith, son of a clergyman in England, studied theology at Hackney College, England. He came into this county about the year 1832, and after preaching one year, returned to his native land. Mr. Barber preaches here at present.

WAKEMAN. Mr. Betts is the present pastor of this church.

LORAIN COUNTY.

AMHERST. The church in this place has occasional supplies.

AVON. Mr. Ladd commenced preaching in 1811, in England, while he was connected with the Wesleyan Methodist denomination. He continued in this connection thirteen years, and in 1824 he withdrew from the Methodists, and united with the Congregational Dissenters. He was pastor of a church in that denomination, in England, until 1834, when he came to America. Since his arrival, he has been preaching for most of the time in Avon.

BROWNHELM. Mr. Betts studied the profession of medicine, and practiced the same for a number of years. He studied theology with Rev. William Hanford, of Hudson, and now of Windham, Portage county; has preached at different times to several feeble churches in Huron county, and vicinity, under the patronage of the Connecticut Missionary Society; was installed pastor of the church in Brownhelm in April, 1821, and he remained in this connection for more than twelve years. He now preaches in Florence. Mr. Clark is the present minister in Brownhelm.

COLUMBIA. The church here is vacant.

CARLISLE. Mr. Eastman studied theology with Rev. Evans Beardsley, of Morris Flats, N. Y.; preached for several years in that State; then came to the Reserve, and now lives at Oberlin.

ELYRIA. This church has ever pursued the scriptural course of having a *settled* pastor; and has enjoyed successively the labors of three ministers—Messrs. Lathrop, Shipherd, and Eells, and been frequently blessed with revivals of religion. Mr. Lathrop studied theology with Rev. Mr. Armstrong, D. D.; was settled pastor of this church for five years, and was dismissed in August, 1830, to enter upon a permanent agency for the American Home Missionary Society, for the Reserve and Michigan; which office he still holds. Mr. Shipherd studied theology with Rev. Josiah Hopkins, of New Haven, Vt., and now of Auburn, N. Y. After completing his education, he performed an agency for the American Sunday School Union, for the State of Vermont, a year or two; came to the Reserve in 1830; commenced supplying the church of Elyria in October of that year; was installed in February following, and dismissed in September, 1832. Soon after his dismissal, he and Mr. Philo P. Stuart, formerly connected with one of the South-western Indian Missions, projected and executed a plan for establishing a colony of Christians in the township of Russia, Loraine county, to which they gave the name of Oberlin. Their original plan was, to connect with the colony an institution of learning, where youth of both sexes might be prepared for the various departments of life. At first, they aimed at nothing more than a good “preparatory school.” The plan has, however, been since changed, and preparatory collegiate and theological departments have been established with various modifications. Mr. Shipherd commenced preaching at Oberlin in September, 1833, and was installed pastor of the church in that place in July, 1835. Mr. Eells, the present pastor of Elyria church, is son of Rev. James Eells, of Charlestown, Portage county. After closing his education at Princeton, he, in connection with his father, commenced a Manual Labor School in Worthington, Ohio, from which place he was called to take charge of the church in this town.

GRAFTON, LA GRANGE, and PENFIELD. These churches are now destitute.

BERLIN. Mr. Shipherd is the present pastor of this church.

OLMSTEAD. This church is destitute.

RIDGEVILLE, and SHEFFIELD. The present minister of these two churches is Mr. Monteith, who was the first, or one of the first ministers, who preached in the city of Detroit. He also, at the same time, labored in other parts of the territory of Michigan. Subsequently he was, for a season, professor of languages in Hamilton college; and afterward, instructor in the Manual Labor Academy established in Germantown, near Philadelphia, Pa. From 1833, until the summer of 1835, he was teacher of the high school in Elyria, where he now resides.

WELLINGTON, and BRIGHTON. Mr. Smith was a member of Dartmouth college, but left the college during his senior year, and did not graduate; studied theology a short time with Rev. Messrs. Lawton, of Hillsborough, Whiton, of Antrim, and Kingsbury, of Mount Vernon, N. H.; was licensed by the Hollis Association in January, 1825, and came to Wellington June following; and after preaching here and in the township of Penfield one year, he returned to New England, and was ordained as an evangelist, by an ecclesiastical council September, 1826. For several years past, he has been preaching in Maumee, Ohio, and vicinity. Mr. Talcott, the present pastor of Wellington, came into the county soon after he completed his education, and was installed October, 1828, and has preached since, one year a part of his time, in Penfield.

MEDINA COUNTY.

BATH. This church has enjoyed successively the labors of Messrs. Woodruff, Shaler, and Smith. It is now destitute. Mr. Shaler studied theology with Rev. Dr. Elliot, of Conn.; came to the Reserve fifteen or sixteen years since, under the patronage of the Connecticut Missionary Society; was settled pastor of Richfield church nine years, and has labored here and in other towns as stated supply, at different periods and for different lengths of time. He now resides in Richfield. Mr. Smith, the present minister, left Andover Theological Seminary in 1821; came to the Reserve in the year following, and

preached one year in Boardman, Canfield, and Ellsworth, Trumbull county. After this, he spent over two years as a missionary in Illinois and Missouri; subsequently returned to the Reserve; has since labored in several places at different times, and for three years past has preached in Richfield.

BRUNSWICK. Mr. Barnes formerly preached in New York State for a number of years. Since he has been in the Reserve, he has labored at different times in Brunswick, Medina, and now supplies Weymouth church. Mr. Laine left Andover Theological Seminary in 1834, and was installed pastor of this church in May, 1835.

CHATHAM. The present minister of this church is Mr. Goodell.

GRANGER. Mr. Taylor studied theology with the late Rev. Dr. Hyde, of Lee, Mass.; was settled twice, for a number of years each, in Connecticut; came to the Reserve five or six years ago; supplied the churches of Granger and Hinckley for a season, and now resides in Freedom, Portage county. The church is vacant.

GUILFORD. Mr. Noyes, after remaining at Dartmouth College over one year, left on account of ill health; studied theology with Rev. Mr. Ide, of Medway, Mass.; came to the Reserve, October, 1831, and has ever since been supplying this church.

HARRISVILLE. This church is now destitute.

HINCKLEY. Mr. Laine, of Brunswick, preaches here a part of the time.

LA FAYETTE. Mr. Boutelle left Andover Theological Seminary in 1831; spent over three years in the western part of Ohio, and commenced preaching in this place and in Westfield, August, 1835.

LITCHFIELD. Mr. Smith studied theology with Rev. P. V. Bogue, of Harpersville, N. Y.; was licensed in 1832, and ordained as an evangelist in 1834, by the Chenango Presbytery, and came to this place in June, 1835.

MEDINA. Mr. Lee, the present minister of this place, came to the Reserve in November, 1834, soon after closing his studies in Auburn Theological Seminary.

Weymouth Church. This church is located in the corner of Medina

township, and its present minister is Mr. Barnes, who is also preaching a part of his time in the corner of Granger township, where there is no church formed.

RICHFIELD. Mr. Cooke studied at Williams College, but did not graduate; acquired his theological education under the tuition of Rev. John H. Rice, D. D., and Professor Hiram Goodrich, of Prince Edward, Va.; was licensed by the North Suffolk Association, Massachusetts, in August, 1830, and was ordained as an evangelist in September following; supplied the church in Richfield one year; the church in Plymouth, Richland county, one year; then the church in Gainesville, N. Y., one year, and is now preaching in Bloomfield, Michigan.

SHARON. Mr. Johnson, the present minister, was settled in the ministry a number of years in New York State; and after his health failed, he came into this country, and settled in this place where he is now preaching.

WADSWORTH. Mr. Jerome studied theology with Rev. Charles Backus, D. D., of Somers, Conn.; was settled over this church for nearly three years; returned to New England, and died in New Hartford, Conn., April, 1832. Mr. Fay studied theology with Rev. Mr. Ide, Medway, Mass.; was licensed in 1826; ordained in 1830, at Westborough, Mass., his native place; and soon after emigrated to the Reserve under the patronage of the American Home Missionary Society, and supplied the church of Wadsworth about five years. Mr. Fay was a faithful and useful minister: he usually enjoyed perfect health, and was not unable to preach, on account of ill health, a single Sabbath, until his last sickness. He died much loved and lamented by his church and his brethren in the ministry. This place is now destitute.

WESTFIELD. The present minister of this church is Mr. Boutelle.

YORK. Previous to the commencement of Mr. Russ's labors in this place, which was more than one year before his installation, Mr. Churchill, a licentiate, preached one year to this church. He was formerly connected with the Methodist denomination.

PORTAGE COUNTY.

This county was organized in 1807. In 1820, it contained a population of 10,095; and in 1830, a population of 18,826. It embraces thirty townships and twenty-eight churches, nine of which are vacant. There are six townships, in which there is no Presbyterian or Congregational church. Ravenna is the seat of justice.

AKRON. This is an important place, situated at the junction of the Mahoning canal with the Ohio canal. The church has been recently formed, and now enjoys the labors of Mr. Brooks, who, after completing his education, spent some time in Illinois, from which place he came to the Reserve. He supplied for a season the church in Edeinburg, in connection with this.

ATWATER. Mr. Field came to the Reserve at an early day, and after preaching for a season from place to place, as a missionary, he stat-edly supplied the church in this town for one year; and then moved into one of the southern States, where he taught school for a time, and died near Natchez, the 7th of August, 1827. The present minis-ter is Mr. Beardsley.

AURORA. This church has enjoyed the labors of one pastor, for more than twenty-three years, under whose preaching it has been blessed repeatedly with large accessions to its number. Mr. Seward labored both before and after his installation, a part of his time as a missionary in the vicinity of Aurora.

BRIMFIELD. There had been a church formed in this place for a number of years previous to 1832, when, having become almest ex-tinct, it was reorganized. Mr. Graham, the present minister, was born in Ireland, but educated in America. He was licensed by the Portage Presbytery in 1834, and afterwards supplied the church in Franklin a part of the time for one year.

CHARLESTOWN. The church in this place was formed in Middle Granville, Mass., in 1811, by Rev. Joel Baker. At the time of its organization, the church consisted of six members, and soon after emi-

grated to this country. Mr. Pitkin came to the Reserve in 1816, and was settled pastor in this place about eight years, from whence he was called to act as agent for the Western Reserve College, which was then in its infancy. Mr. Coe, after graduating, taught school for a number of years in different places in the Reserve; subsequently was licensed to preach, and was pastor of the church in this place over four years; supplied, for a time, the churches in Freedom and Brimfield, and for nearly two years past, has taught the academy in Tallmadge. Mr. Eells, the present minister, studied theology with Rev. Charles Backus, D. D., of Somers, Conn.; was settled over the church in Westmoreland, N. Y., for a number of years; subsequently labored as an agent for the Western Education Society of New York; connected with Hamilton college six years; came to Ohio in 1830 or 1831, had in connection with his son, commenced a Manual Labor School in Worthington, from which place he removed to Charlestown in 1834.

CUYAHOGA FALLS. The church was formed under flattering prospects, and since Mr. Baldwin left the place, it has been supplied mostly by some one of the officers of the Western Reserve College.

DEERFIELD. This church was formed at an early day, and has been supplied more or less, by Rev. Messrs. Joseph Treat, and Joseph Harper. It is now destitute.

EDINBURG. This church, previously to 1834, had occasional supplies, chiefly from Messrs. Storrs, Sheldon, and Nash. From November, 1834, Mr. Brooks supplied it six months. Mr. Bissell, the present minister, studied theology with the late Rev. Luther Hart, of Plymouth, Conn.; came to the Reserve about the year 1827, and was settled pastor of the Church in Twinsburgh over seven years. While here, he taught an academy for some time, and was very useful, both as a teacher and a pastor. In September last, he removed to Edinburg.

FRANKLIN. This church has had one settled pastor, Mr. Sheldon, and two "stated supplies," Messrs. Goodell, and Graham; and is now destitute. Mr. Sheldon left Andover Theological Seminary in 1823; and soon after came to the Reserve. He was settled over this church in 1825, and continued pastor four years. He also supplied the church

in Stowe for a time, and the church in Painesville, Geauga county. In 1829, he was appointed agent of the American Bible Society for Ohio and Michigan, in which capacity he still continues with his usual energy and success,

FREEDOM. Mr. Treat studied theology under the tuition of Rev. Ebenezer Porter, D. D. He was ordained in Woodbury, Conn., May 5, 1814, and soon after came to the Reserve under the patronage of the Connecticut Missionary Society; was installed in Windham, September, 1817, and dismissed Oct. 1827. He has supplied a number of churches at different times; labored in Garrettsville two years previous to the formation of a church in that village, and is preaching there still. Mr. Rockwell, the present minister, studied theology with Rev. Josiah Hopkins, of New Haven, Vt., and more recently of Auburn, N. Y. He was settled for a number of years in Vermont, and in July last, came to the Reserve and commenced preaching in this place, where he still continues.

GARRETTSVILLE. This village is situated on the corner of Nelson, Hiram, Freedom, and Windham. Mr. Treat is the present minister.

HUDSON. This town is called after Mr. Hudson, the first settler in the township. He came to the place in 1800, and removed his family in the year following. He crossed Lake Erie five times in an open boat or canoe. He is still living. Mr. Hanford was settled over the church in this place in 1815, and dismissed in 1831, having received a call to become pastor of the church in Windham, where he still labors. Mr. Doolittle, the present minister, studied theology with the late Rev. Luther Hart, of Plymouth, Conn.; was settled for several years in north-east Pennsylvania, from whence he was called to take the charge of the church in Hudson.

WESTERN RESERVE COLLEGE CHURCH. The Professor of Biblical Theology is regarded as the pastor of the church. Mr. Green was the first elected to this office. He had been settled over the church in Brandon, Vermont, a number of years, from which place he was called to Kennebeck, Maine, and from thence to this college. He is now president of Oneida Institute. Mr. Folsom, after leaving Andover

Theological Seminary in 1831, spent some time in the southern States; in the winter of 1832 and 1833, he preached three months in Cleveland, Ohio, and from thence he was called to a professorship in Lane Seminary. While there, in September, 1833, he was invited to the professorship in this college, which he now fills, and is pastor of the church.

MANTUA. This church has enjoyed successively, the labors of Messrs. Coe, Seward, Pepoon, Hopkins, and Danforth. It is now destitute. Mr. Hopkins studied theology with his brother, Rev. Josiah Hopkins, now of Auburn, N. Y. He was settled for a time in Vermont; came to the Reserve in 1830; and supplied this church and that in Shalersville, one year. He is now, and has been for three or four years past, preaching in Canton, Ohio.

MIDDLEBURY. Mr. Baldwin left Andover Theological Seminary, in 1822, and has been preaching in this place about five years; a part of the time, however, for two or three years he preached in the village of Cuyahoga Falls.

NELSON. Mr. Fenn studied theology with Rev. Bezaleel Pinneo, of Milford, Ct.; was pastor of the church in this place about sixteen years, and in April last was dismissed to accept a call from the church in Gustavus, Trumbull Co. While at Nelson, he supplied for a time, the churches in Windham and Southington.

NORTHFIELD. Mr. Pitkin is the present minister of this church.

PALMYRA. This church has had but little stated preaching, and is now destitute.

RAVENNA. Mr. Storrs was the son of the late Rev. Richard S. Storrs, of Longmeadow, Mass. He studied in the College of New Jersey until his junior year, when, by reason of ill health, he left college. After regaining his health in some degree, he pursued theological studies under the tuition of Rev. Dr. Woolworth, of Bridgehampton, Long Island. In 1813 he was licensed to preach; and in 1817 he entered Andover Theological Seminary, where he remained three years. After closing his studies there he proceeded to the south,

and was ordained as an evangelist in Charleston, South Carolina, Jan. 3, 1821. In the year following he came to the Reserve, and settled at Ravenna, where he continued over six years. And from thence he was called to "fill the chair of professor of theology, in the Western Reserve College; subsequently was appointed president, and Feb. 1831, inaugurated. By reason of ill health in the summer of 1833, he was released from the duties of his office for six months, by the trustees. In August, he visited his brother at Braintree, Mass., where he was to close his days. His health rapidly declined, and on the 15th of Sept., Sabbath morning, at half past one o'clock, his spirit took its upward flight. The principal characteristics of President Storrs, were singleness of aim; resoluteness of purpose; and persverance in effort. His name will ever be associated with the interests of religion, benevolence, and learning at the West, and his departure is deeply to be deplored." Mr .Nash is son of the late Rev. J. Nash of Middlefield, Mass. He studied at Andover Theological Seminary two years, and left the Seminary by reason of ill health. He came to the Reserve and was settled over this church in 1829.

RANDOLPH and ROOTSTOWN. These churches have had one pastor, Mr. Meriam, and they still enjoy his labors. He left Andover Theological Seminary in 1822.

SHALERSVILLE. This church is now destitute.

SPRINGFIELD. This church has had some stated supplies from dif- ferent ministers, and has enjoyed successively the labors of two pas- tors, Messrs. Beer and Hughes. Mr. Beer studied theology with Rev. Thomas E. Hughes of Beaver County, Pa.; was licensed October 20, 1808, and labored as a pastor in this place for several years; then for a season as a "stated supply," in Newton, Trumbull Co., and sub- sequently was settled south of the Reserve, in Middle Sandy, where he still continues. Mr. Hughes is son of Rev. Thomas E. Hughes; studied at Princeton Theological Seminary, and has been pastor of this church more than six years.

STOWE. This church is now destitute.

STREETSBOROUGH. Mr. Dean, after the close of his studies at Auburn Theological Seminary, preached some time in New York State; then came to the Reserve and settled in this place, and supplied the church for one year.

TALLMADGE. Mr. Bacon commenced preaching here as early as there were any inhabitants for hearers; formed the church in his own house; closed his labors with the church in 1812; returned to New England, and in August, 1817, died at Hartford, Ct. Mr. Parmelee, on leaving Andover Theological Seminary in 1830, engaged in an agency for the American Board of Commissioners for Foreign Missions, for six months, and subsequently preached in Westfield, New York, from which place he was called to take the ministerial charge of the church in Tallmadge.

TWINSBURG. Mr. Hair, the present minister, spent one year or more as teacher in the Manual Labor Academy of Ann Arbor, Michigan. While engaged in this business, he was licensed to preach by the Monroe Presbytery. After closing his school he came to the Reserve and commenced preaching in this place in October last.

WINDHAM. Mr. Hanford is the present pastor of this church.

TRUMBULL COUNTY.

This county lies south of Ashtabula Co. and east of Portage. It was organized in 1800. In 1820 it contained a population of 15,546, and in 1830, 26,153. It embraces thirty-five townships and twenty-nine churches, five of which are destitute. There are six townships in which there is no Presbyterian or Congregational church. Warren is the seat of justice.

AUSTINTOWN and **WEATHERSFIELD.** This church has been supplied at different times successively by Messrs. Woodruff, Beers, and Stratton. Mr. Stratton is the present minister. Since he was licensed he has preached in Canfield, Ellsworth, and Newton.

BAZETTA. Mr. Miller studied theology with the late Rev. Giles H. Cowles, D. D., of Austinburg; was settled in Bristol about five years and has supplied a number of churches for a short time each. Some time after his dismission from Bristol, he moved to Farmington, and taught the academy in that place for a year or two; and the last

winter and spring he labored in Seneca Co. west of the Reserve, for the good of the Catholics, and to some extent was successful in his labors.

BLOOMFIELD. Mr. Hart studied theology with the late Rev. Giles H. Cowles, D. D. of Austinburg; was pastor of this church for several years; and is now preaching in Springfield, Penn. Mr. Burbank is the present minister.

BOARDMAN. This church has enjoyed successively, the labors of Messrs. Hanford, Smith, Stratton, and Stafford. Mr. Stafford at present preaches but a part of his time.

BRACEVILLE. Mr. Curtis left Andover Theological Seminary in 1815; came to the Reserve some time before 1820, and in that year was installed over the church in Warren, and returned to Vermont in 1831, but his pastoral relation was not dissolved until the year following. While in Warren he preached a part of his time in this place. He has been for one or two years past a missionary in Canada. Mr. Russ studied theology a few months with Rev. William A. Hawley, of Hinsdale, Mass.; then went to Virginia and studied one year and a half with Rev. Francis Thornton, of Culpepper Co., and Rev. William Hill, D. D., of Winchester. He was licensed by Winchester Presbytery, and then returned to the north and spent a short time at Auburn Theological Seminary. After spending a season as a missionary within the bounds of Albany Co., N. Y., he came to the Reserve. He has since labored in Sandusky, Greenfield, and New Haven, Huron Co.; Braceville and Gustavus in this County; Wayne, Ashtabula Co.; and York, Medina Co. In the last mentioned place he has been recently settled as pastor. Mr. Bouton is the present minister of Braceville.

BRISTOL. Mr. Barrett is the present minister of this church.

BROOKFIELD. Mr. Core came to America in 1802, and soon after to Pennsylvania, where, in October, 1816, he was licensed to preach by the Presbytery of Hartford, now Beaver, and in June following was installed over the churches in Brookfield, Vienna, and Youngstown. He was dismissed from Vienna in 1820, from Youngstown in April, 1823, and from Brookfield in October following; and became pastor

of two or three congregations in Pennsylvania, where he now labors. Mr. Harper, last year and a part of the present, supplied this church.

CANFIELD. This church has enjoyed successively the labors of Messrs. Hanford, Smith, Sullivan, and Stratton. Previous to his installation, Mr. Stratton preached to this church and that of Ellsworth for more than a year. At length some difficulty arose in Canfield, in relation to church government, which resulted in the organization of a strictly Presbyterian church, and the dismission of Mr. Stratton from the old church and his settlement in the new one. This occurred in January, 1835. Mr. Stratton has also supplied the church in Newton.

First Presbyterian Church. Mr. Stratton is the present pastor.

ELLSWORTH. Mr. Bruce studied theology with Rev. Thomas E. Hughes of Greensburg, Pennsylvania. Soon after he was licensed, he commenced preaching in this place; was pastor of five years; and after his dismission he preached as stated supply in Newton one year, and died in that place in November, 1816. The church in Elsworth is now vacant.

FARMINGTON. Mr. Bouton supplied this church for a season, and in 1830 removed to Illinois, where he preached a year or two, and then removed to Michigan, where he remained as much longer. Some time in the present year he came back to Farmington, and was installed pastor in September, 1835. He has also supplied several other churches in this county at different times,

West Church. Mr. Chapin is the present minister; and also the teacher of the academy in this place.

FOWLER and JOHNSON. Mr. Eells, the pastor of these two churches, studied theology with Rev. Thomas Robbins of East Windsor, Conn.; was licensed by the Hartford North Consociation, and ordained as an evangelist by the Presbytery of Oswego, N. Y. He was installed over these churches in October 1827.

HARTFORD. Mr. Andrews was ordained and installed by the Presbytery of Winchester, Virginia, over the church in Alexandria, Va. in

1817; dismissed in 1827; and installed over the church of Hartford in the same year, and still remains pastor.

GUSTAVUS. Mr. Badger is senior pastor of this church, and Mr. Fenn his colleague.

GREENE. This church is now vacant.

HUBBARD. This church has had supplies successively from several ministers.

KINSMAN. Mr. McIlvaine commenced preaching in 1827; labored some time in Monroe, Michigan, and from thence came to Kinsman, where he still continues.

LIBERTY. Mr. Scott was licensed by the Presbytery of Newcastle; was installed pastor of this church and that of Poland, in April, 1834, and still continues such.

MECCA. Mr. Calhoon formerly preached in New York State, and is now supplying the church in this place.

MILTON and NEWTON. Mr. Boyd studied theology with Rev. John McMillan, D. D., Vice President of Jefferson College; was licensed to preach by the Presbytery of Erie in 1806; installed over this church and that of Warren in 1808; and remained in this connection until his death. Some portion³ of his time he spent as a missionary under the patronage of the Connecticut Missionary Society. Mr. Stratton preaches here, at present, a part of his time.

POLAND. Mr. Pettenger was settled pastor of this church for six years. Mr. Cook stately supplied it for eighteen months. Mr. Hanford, six months. Mr. Wright studied theology with Rev. John McMillan, D. D., Vice President of Jefferson College; was licensed to preach by the Presbytery of Ohio in October, 1814; was settled pastor over this church nearly sixteen years; and dismissed for the purpose of spending his whole time with the congregation in Westfield, Pa., where he still labors. Mr. Scott is the present pastor.

MESOPOTAMIA. Mr. Burbank is the present minister of this church.

SOUTHWICKINGTON. The present minister of this church is Mr. Barrett.

VERNON. Mr. H. Coe studied theology with Rev. Dr. Fitch, President of Williams College, and Rev. Dr. Cooley, of Granville, Mass. He came into this country soon after he was licensed to preach, and was pastor of this church nearly sixteen years, and was dismissed to enter upon an agency for the Western Reserve College, to which he had been previously invited. He continued in this business about two years, and then accepted an agency for the American Board of Commissioners for Foreign Missions, for the Reserve and Michigan. Since he entered upon this field of labor, he has acted, for a season, several times, as agent for the college. In both stations he has been efficient and successful. He resides at Hudson. Mr. Evans, the present minister of Vernon, studied theology with Rev. Eden Burroughs, D. D., of Hanover, N. H., the father of the noted Stephen Burroughs, who is now a Catholic priest in Canada. Mr. Evans was settled in Enfield, N. H., twenty-one years. Between 1825 and 1834, he preached as "stated supply" within the bounds of Rochester and Niagara Presbyteries, and came to Vernon in Sept., 1834.

VIENNA. Mr. Derrow studied at Hamilton College, but did not graduate. He pursued his theological studies under the tuition of Rev. Mr. Steel, of Paris, N. Y., and Rev. Dr. Norton, of Clinton N. Y.; was licensed by the Oneida Association in 1801; settled a number of years in Homer, N. Y., was pastor of the church in Vienna nearly four years; then was absent over six years, and afterward returned and was reinstalled Februrary 6, 1822, and died in Vienna, November 18, 1828. Mr. Birge was licensed in 1827; came to Ohio in 1828, and spent one year in New Philadelphia, south of the Reserve; came to Vienna in 1829, and was installed in November, 1830, and was dismissed by reason of ill health in May, 1835. The church is now vacant.

WARREN. Mr. Hulin preached to this church six months or more, and then returned to New England, and settled in New Fairfield, Conn. Mr. Towne was settled over the church in Hanover, N. H., from June 22, 1814, to January, 1833; commenced supplying the church in Warren, May 25, 1834, and was installed in May following.

YOUNGSTOWN. Mr. Wick was the second minister who came to the Reserve, and the first that was installed. He studied theology with Rev. John McMillan, D. D., of Jefferson College: was settled over this church in 1800, and died March 29, 1815, aged 47. Mr. Harnard supplied this church about three years, and now lives in Philadelphia, Pa. Mr. Stafford, the present pastor, studied theology with Rev. Timothy Dwight, D. D., President of Yale College; preached a number of years in New York; was instrumental in establishing a Seaman's Chapel in that city; performed a short agency for the Bible cause, before the American Bible Society was formed; was secretary, for a number of years, of the Presbyterian Education Society, and came to the Reserve about the year 1829, and was installed pastor of the church in this place April 5, 1830, and still continues as such.

SUMMARY OF THE FOREGOING FACTS.

POPULATION OF THE WESTERN RESERVE.

1800.	1810.	Increase.	1820.	Increase.	1830.	Increase.	1835.	Probably.	Increase
1,144	16,241	15,097	56,899	41,802	112,346	55,447	160,000		47,654

ORGANIZATION OF CHURCHES.

1800.	1810.	Inc.	1820.	Inc.	1830.	Inc.	1835.	Inc.	Unknown,	Total.
1	19	18	65	46	98	33	149	51	10	159

PLACES OF NATIVITY OF MINISTERS.

Ct.	Mass.	N. H.	Vt.	N. Y.	Pa.	Me.	England.	Irel'd.	Unknown.	Total.
48	41	10	11	21	9	1	3	2	15	160

COLLEGE EDUCATION.

Yale.	Williams.	Dartmouth.	Middlebury.	Brown.	Amherst.	Vt. Univ.	Bowd'n:		
31	19	11	9	5	3	1	1		
Hamilton.	C. of N. J.	Union.	Dickinson.	Jeff'n.	Hackney.	W.-R.	Not gr.	Unkn.	Total:

8	3	6	1	9	1	1	42	9	160
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THEOLOGICAL EDUCATION.

Ando T S	N. H. T S	Bangor T S	Princeton T S	Auburn T S	West. T S	S & W T S
29	8	1	15	17	1	1
Hackney T S		Private.		Unknown.		Total:

1	73	10	160
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In 1800 there were in the Reserve two ministers; in 1810 there were eight; in 1820 there were twenty-seven; in 1830 there were seventy-two; and up to 1835 there have been one hundred and twelve, of whom thirteen have either died or removed from the Reserve.

Number of Townships, Churches, Destitute Churches, and Townships where there is no Presbyterian or Congregational Church, in each County.

Counties	Tps.	Ohs.	Dest.	No ohs.
Ashtabula,	27	20	14	5
Cuyahoga,	18	11	4	8
Geauga,	23	23	5	3
Huron,	31	18	7	12
Lorraine,	18	14	7	3
Medina,	19	16	4	4
Portage,	30	28	9	6
Trumbull,	35	29	5	6
Totals,	201	159	55	49

There have been erected for the Reserve, within the last six years, about sixty-meeting houses, neat, comfortable, and of respectable appearance, by the Presbyterian denomination.

The following statistics, extracted from the Minutes of the General Assembly, will show the strength of the Synod at the different times specified :

In 1837 the Western Reserve Synod embraced eight Presbyteries :

							Total.....
Organized.....	1814	1818	1822	1842	1842	1830	1836
Number of Ministers.....	27	29	17		12	11	106
" Licentiates.....	1	4	1			2	8
" Churches.....	35	24	23	8	18	10	13
" Communicants.....	1864	1946	1126	212	1232	463	6843

* Maumee and Elyria were reorganized in 1842. The date of their first organization I have not learned. Elyria covers the ground formerly occupied by Lorain.

In 1840 the statistics were as follows :

							Totals...
Number of Ministers.....	27	28	32	6	12	15	130
" Licentiates.....	1	4	5	3		2	15
" Churches.....	35	22	36	7	18	12	146
" Communicants.....	1964	1820	2025	243	1227	1110	681
Gr. River..	Portage...	Huron....	Maumee..	Trumbull.	Cleavel'd.	Medina..	

In 1846 the Reports to the General Assembly showed eight Presbyteries ; one hundred and thirty Ministers ; fifteen Licentiates ; one hundred and forty-six Churches, and nine thousand six hundred and twenty-five Communicants. In 1850 there were eight Presbyteries ; one hundred and thirty Ministers ; nineteen Licentiates ; one hundred and twenty-seven Churches ; and eight thousand five hundred and sixty-six Communicants. In 1855 there were seven Presbyteries ; one hundred and twenty-two Ministers ; seven Licentiates ; one hundred and

ten Churches; and six thousand seven hundred and thirty-one Communicants.

In 1845 Rev. G. E. Pierce, D. D., collected statistics relative to all the Congregational and Presbyterian Churches of the Reserve. The following summary gives the results of his investigations :

									Member ship.....
Totals...									6801
Erie.......									9
Huron....									16
Lorain...									22
Guya'ga...									1024
Medina...									
Summit...									
Lake....									
Portage...									
Geauga...	15	14	7	11	3	9	9	10	98
Ash'bl'a	7	2	3	5	3	3	2	1	9
Trumb'l	1	2	1	1	2	3	2	2	16
	4	1	3	1	2	3	2	8	27

Average Membership in Congregational Churches, 56.
 " " Presbyterian " 120.

In looking over the above table, the reader will be surprised to find the Presbyteries containing so large a proportion of Congregational or partly Congregational Churches. The only explanation of this phenomenon is found in the adaptation of the Plan of Union to satisfy and harmonize people and churches attached to the two polities.

The following statistics are taken from the Western Reserve Register, published at Hudson, by Sawyer, Ingersoll & Co., in 1852; they are not perfect, but give a nearly correct view of the Churches at that time :

PRESBYTERIAN AND CONGREGATIONAL CHURCHES, PASTORS AND COMMUNICANTS.

Congregational Churches marked Pr., are in connection with the Presbyteries of W. R. Synod. Those not thus designated, are independent, or united in consociations. A quere (?) is appended to a

few churches of whose ecclesiastical connection we are not altogether certain. P., Pastor; S. S., Stated Supply; W. C., Without Charge.

ASHTABULA COUNTY.

Andover. — Congregational Pr. (?) W. Yates. 50 Communicants.— (West Andover), Cong., U. T. Chamberlain, 60 com.

Ashtabula. — Pres., Augustus Pomeroy, P., 140 com.

Austinburgh. — Cong., J. H. Avery. 150 com.

Cherry Valley. — Cong.

Conneaut. — Pres., Edmunds F. Dickinson, P., 121 com.

Geneva. — Cong. Pr., Sherman D. Taylor, S. S., 105 com.

Harpersfield. — Cong., (at Unionville), 60 com. (See Madison.)

Jefferson — Cong. Pr., Wm. Burton, S. S., 29 com.

Kingsville. — Pres., Erastus C. Williams, S. S., 50 com.

Lenox. — Cong., S. S., 45 Com. Pres., Vacant, 40 com.

Monroe. — Cong., L. Beach, 100 com.

Morgan. — Cong., V., 50 com.

Sheffield. — Cong., (?), V.

Orwell. — Cong. Pr., Lewis Godden, S. S., 20 com.

Pierpont. — Cong., (?), H. Green, 31 com.

Rome. — Cong. Pres., Alanson Saunders, S. S., 25 com.

Saybrook. — Cong., N. Day, 50 com.

Wayne. — Cong. Pr., Francis E. Lord, P., Hiram A. Babcock, W. C., 85 com.

Williamsfield. — Cong., George Roberts, 100 com. (At Centre), Cong., W. B. Orvis, 60 Com., Ephraim J. Woodbury, Pr., W. C.

CUYAHOGA COUNTY.

Brecksville. — Cong. Pr., W. S. Kennedy, 115 com., Chester Chapin, W. C.

Brooklyn. — (Cr.) Cong. Pr., Calvin Durfee, 40 com. Thomas Lee, W. C. Pres., (Ohio City), J. A. Thome, P., 134 com.

Chagrin Falls. — Cong., — Taylor.

Cleveland. — 1st Pres., S. C. Aiken, D. D., P., 318 com.; 2d Pres., S.

B. Canfield, P., 234 com.; 3d Pres., E. H. Nevin, P.; a 4th Pres. church and a Cong. church are organized, and arrangements made for building; Associate Pres., J. McGill, P., 60 com.; German Protestant, A. Allardt, P., 300 com.; German Lutheran, David Schuh, P., 350 com.

RESIDENT. — Rev. Wm. Day, Chaplain Bethel; R. H. Leonard, Sec.; S. H. Lacy, E. N. Sawtell, Agents; S. T. Mills and S. W. Burrit, W. C.

East Cleveland. — Pres., —— Torrey, S. S., 64 com.

Euclid. — Pres., Jonathan Bigelow, P. 112 com.

Dover. — Cong., Abram Blakeley, 77 com.

Independence. — Cong., Pr., Benj. F. Sharp, S. S., 14 com.

Mayfield. — Pres., vacant, 20 com.

Newburg. — Pres., James Shaw, S. S., 25 Com.; Joseph H. Breck, W. C.

Olmstead. — Cong., vacant.

Parma. — Cong. Pr., Phineas Kingsley (res. Cleveland), S. S., 54 com.

Rockport. — Cong., vacant.

Solon. — Cong. Pr., John Seward, 83 com., Ebenezer Ward, W. C.

Strongsville. — Cong. Pr., vacant, 90 com.; Cong., vacant, 30 Com., Hervey Lyon, Teacher.

ERIE COUNTY.

Berlin. — Cong. Pr., Joseph H. Scott, S. S., 80 com.

Florence. — Cong. Pr., Eldad Barber, P., 44 com. Pres., (at Birmingham), Jonathan B. Parlin, 36 com.

Huron. — Pres., Cornelius H. Taylor, S. S., 30 com.

Margaretta. — (Castalia) Cong., Pr., H. A. Rossiter, S. S., 73 com.

Milan. — Cong. Pr., Newton Barrett, P., 204 com.

Sandusky City. — Pres., Caleb J. Pitkin, S. S., 100 com., Cong., — Fairfield, Leverett Hull, Agent S. F. Society.

Vermillion. — Cong. Pr., Almon G. Martin, S. S., 30 com.

GEAUGA COUNTY.

Bainbridge. — Cong., Mead Holmes, 55 com.

Batavia. — Cong., D. Witter, (res. Burton).

Burton. — Cong., Pr., Ebenezer Bushnell, 80 com.

Chester. — Cong., Pr., Wm. Dempsey, S. S., 152 com.

Claridon. — Cong., Wm. Potter, S. S., 140 com.

Hampden. — Cong., Pr., S. V. Blakeslee, S. S., 65 com.

Huntsbury. — Cong., V. D. Taylor, S. S.

Montville. — Cong., vacant.

Newbury. — Cong., Pr., Dexter Witter, (res. Burton), S. S., 25 com.

Parkman. — Cong., L. S. Ely, 18 com. (At Bundysburg), Associate Pres., — S. S., 12 com.

Thompson. — Cong., Thomas Adams, 80 com.

Troy. — Cong., J. M. Frazer, 50 com. Joseph A. Pepoon, Monson, W. C.

HURON COUNTY.

Bronson. — Cong., Pr., Joel Talcott, 30 com.

Clarksfield. — Cong., Charles Pierce, 82 com.

Fitchville. — Pres., Marcus Palmer. Cong., S. H. Waldon, 30 com.— Abram C. Dubois, W. C.

Fairfield (North). — Cong., E. P. Salmon, 73 com.

Greenfield. — Cong., Pr., R. S. Lockwood, 65 com.

Lyme. — Cong., Pr., Henry N. Bissell, P., 89 com.

Norwalk. — Pres., Alfred Newton, P., 88 com. Joseph M. Hayes, Teacher. Thomas Kennan, W. C.

Peru. — Cong., Pr., Enoch Conger, S. S., 49 com.

Ridgefield. — (Monroeville). Cong., Pr., Chas. W. Clapp, P., 58 com.

Ripley. — Cong., Pr., Absolom K. Barr, S. S., 25 com. Cong., Amos Dresser, 12 com.

Ruggles. — Cong., Pr., Ebenezer P. Sperry, S. S., 45 com.

Sherman. — Cong., Pr., vacant, 15 com.

Wakeman. — 1st Cong., Pr., vacant, 24 com.; 2d Cong., vacant, 75 com.

LAKE COUNTY.

Concord. — Cong.

Kirtland. — Cong., Freeman Coe, 125 com.

Leroy. — Cong.

Madison. — Cong., vacant. Cong., (at Centreville), vacant, 85 com.
Cong., (at Unionville,) vacant, 60 com.

Painesville. — Pres., J. Mills Gillet, P., 141 com.

Willoughby. — Cong., Pr., Alvan Nash, S. S., 60 com.

LORAIN COUNTY.

Amherst. — Cong., Pr., vacant, 24 com. Cong., vacant.

Avon. — Cong., William F. Millikan, S. S., 42 com.

Black River. — Cong., A. H. Betts, S. S., (res. Brownhelm), 25 com.

Brighton. — Cong., Erastus Cole, 35 com.

Brownhelm. — Cong., Pr., Hubbard Lawrence, S. S., 115 com.

Camden. — Pres., vacant, 14 com.

Carlisle. — Cong., vacant, 25 com.

Columbia. — Cong., vacant.

Elyria. — Cong., Pr., David A. Grosvenor, P., 197 com.

Eaton (N.) — Cong., G. C. Judson, (res. Grafton.)

Grafton. — Cong., G. C. Judson, 40 com.

Huntington. — Cong., Ansel R. Clark, 42 com.

La Grange. — Cong., vacant, 12 com.

Penfield. — Cong., Samuel Penfield, 41 com.

Pittsfield. — Cong., Austin N. McConaugh, 88 com.

Ridgeville. — Cong., J. L. Tomlinson.

Rochester. — Cong., Pr., Madison Elliott, S. S., 39 com.

Russia. — (Oberlin), Cong., Charles G. Finney, P., John Morgan, Ass.

P., 850 com. J. Keep, W. C., Henry Cowles, James H. Fairchild,
James Monroe, Henry E. Peck, Henry E. Whipple, res. Prof.'s.

Sheffield. — Cong., James B. Wright, 40 com.

Wellington. — Ansel R. Clark, (res. Huntington), 107 com.

MAHONING COUNTY.

Austintown. — Pres., (Reform), L. Sterrit, 60 com. Covenanters, R.
McCracken, 70 com. (?) (Ref.) N. S., V., 60 com.

Boardman. — Cong., Pr.,* James P. Price, 20 com.

Canfield. — Pres.,* J. Reeser, 85 com. Pres., (Dutch), H. Sohen-decker, 80 com. Cong., W. Barr, (?) 22.

Coitsville. — Pres.,* Abner O. Rockwell, (res. Hubbard), 55 com.

Ellsworth. — Cong., Pr., Loomis Chandler, 93 com.

Jackson. — Ger. Reform, J. R. Ruhl, 80 com. Lutheran, F. C. Baker, 120 com.

Poland. — [Pres.,* Joseph Kerr, P., 168 com. Pres., (Ass.) D. Goodwillie, 155 com. Pres., (Free), at Lowell, 20 com.

Youngstown. — Pres., Charles A. Boardman, 142 com.

MEDINA COUNTY.

Brunswick. — Cong., Pr., Timothy Williston, S. S., 42 com.

Chatham. — Cong., Caleb Burbank, P., 52 com. Cong., — P., 49 com. -

Granger. — Cong., — 45 com.

Guilford. — 1 Pres.,* 1 Cong.

Hinckley. — Cong., Pr., Horace Smith, (res. Richfield), 42 com.

Harrisville. — Cong.

Lafayette. — Cong.

Litchfield — Cong.

Medina — Cong., F. H. Brown, P., 120 (?) com. Cong., (at Weymouth), — S. S., 45 (?) com.

Sharon. — Cong., — Johnson, P., 44 (?) com.

Wadsworth — Cong., Pr., vacant, 25 com.

Westfield. — Cong., Pr., vacant, 21 com.

York — Cong., R. Hatch, 65 (?) com.

PORTRAGE COUNTY.

Atwater — Cong., Pr., Elias C. Sharp, 140 com.

Aurora. — Cong., Pr., J. S. Graves, 67 com.

Brimfield — Cong., vacant, 42 (?) com.

Charlestown. — Pres., vacant, 14 com. Cong., Robert Hunter, 3 (?) com.

Deerfield — Pres.,* (at North Benton), Wm. O. Stratton, P., 165 com.

Edinburgh. — Cong., vacant, 55 com.

* A star is annexed to churches in connection with O. S. General Assembly.

Franklin. — Cong., Wm. D. Sanders, (res. Cleveland.)

Freedom. — Cong., Francis S. Fuller, 100 com. Friend M. Deming, W. C.

Mantua. — Cong., Pr., Seth G. Clark, Agent A. B. C. F. M. Samuel Lee, S. S., 48 com.

Nelson. — Cong., Pr., Franklin Maginnis, P., 80 com. (At Garrettsville), Cong., Pr., vacant, 30 com.

Palmyra. — Cong., Pr., A. G. Tuttle, 12 com. Associate Pr., John R. Slentz, (res. at Hudson), 12 com. Welsh Cong., J. Williams, 60 (?) com.

Paris. — Welch Cong., J. Williams, (res. at Palmyra), 60 (?) com.

Randolph. — Cong., J. Merriam, P., 56 com. Ger. Lutheran, George Weaver, 25 com.

Ravenna. — Cong., Rufus Nutting, Jr., 145 (?). Cong., W. Burr.

Rootstown. — Cong., Pr., Jairus Ordway, 77 com.

Shalersville. — Cong., Eleazer Hale, 12 (?).

Streetsborough. — Cong., Pr., vacant, 40 com.

Suffield. — German Lutheran, George Weaver, 65 com.

Windham. — Cong., Pr., Hiram Bingham, 177 com.

SUMMIT COUNTY.

Akron. — Cong., N. P. Bailey, P., 82 (?).

Bath. — Cong., Pr., Horace Smith, S. S., (res. at Richfield), 30 com.

Boston. — Cong., Pr., George W. Palmer, 17 com.

Copley. — Cong., Pr., vacant, 23 com.

Cuyahoga Falls. — Cong., S. P. Leeds, 81 com.

Hudson. — Cong., John C. Hart, 110 (?) com. Cong., Pr., W. R. C., Prof. Elijah P. Barrows, Jr., 140 com. George E. Pierce, D. D., Pres.; C. Long, D. D., H. N. Day, S. C. Bartlett, (Res. Prof.'s); N. L. Lord, Financial Secretary; Chauncey Eddy, Myron Tracy, Agents; Caleb Pitkin, Harvey Coe, W. C.

Northampton. — Cong., Pr., G. W. Palmer, (res. Peninsula), 26 com.

Northfield. — Pres.,* John Andrews, P., 75 com. Ass. Pr., James W. Logue, P., 70 com.

Norton. — Cong., Pr., vacant, 25 com. Lutheran church — — —.

Richfield. — Cong., J. C. Leonard, 80 (?).

Springfield. — Pres.,* (at Mogadore), John D. Hughes, 119 com.; Ass. Pres., John R. Slentz, (res. at Hudson), 14 com.

Stowe. — Ass. Pres., John R. Slentz, 25 com.

Tallmadge. — Cong., Pr. Carlos Smith, S. S., William Hanford, W. C., 196 com. (At Middlebury), Pres., Elroy Curtis, 46 com. (At Middlebury,) 2d Cong., — — — Smith, (?), (?) com.

Twinsburgh. — Pres., Horace W. Palmer, P., 140 com.

TRUMBULL COUNTY.

Bazetta. — Pres., Isaac Winans, 45 com. Ass. Pres., — — — — —, S. S., 17 com.

Bloomfield. — Cong., Pr., vacant, 56 com.

Braceville. — Cong., Pr., B. Y. Messenger, 37 com.

Bristol. — Cong., Pr., vacant, 52 com.

Brookfield. — Pres.,* Wm. McCombs, P., 54 com.

Ckampion. — Pres.,* Joseph S. Dickey, 38 com. German Reformed, Samuel Leachreat, 20 com.

Farmington. — Cong., Pr., Warren Taylor, S. S., 36 com. Cong., P. A. Bean, (?) 45 com.

Fowler. — Cong., J. Winans, S. S.

Greene. — Cong., Pr., vacant, 30 com.

Gustavus. — Cong., Pr., John B. Allen, P., 135 com.

Hartford. — Cong., H. H. Fairchild, 60 com.

Hubbard. — Pres.,* Abner O. Rockwell, P., 115 com.

Johnston. — Pres., H. Betts, (res. at Vienna), 40 com. Cong., Robert Otis, Ozias S. Eells.

Kinsman. — Cong., Pr., Henry D. Eldred, 126 com. Ass. Pres., B. S. A. McLean, (?) 40 com.

Liberty. — Pres.,* Joseph Kerr (res. at Poland), 73 com. Ass. Pres., D. Goodwillie, 165 com.

Lordstown. — Pres.,* Joseph Dickey, P., 27 com.

Mecca. — Cong., vacant.

- Mesopotamia.* — Cong., Pr., Hezekiah W. Osborne, 60 com.
- Newton.* — Cong., Pr., W. R. Stevens, 68 com. Pres.,* William O. Stratton (res. at N. Benton), 47 com.
- Southington.* — Cong., Pr., Geo, D. Youug, S. S., 39 com. Lutheran, J. R. Ruhl, 110.
- Vernon.* — Cong., P. Keep, 45 com.
- Warren.* — Pres., William C. Clark, 201 com. German Reformed, N. Paltzgroff, 50 com.

PART SECOND.

ECCLESIASTICAL ORGANIZATIONS.

"For by one Spirit are we all baptized into one body, whether we are Jews or Gentiles; whether we be bond or free."

"Now, I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them."—PAUL.

CHAPTER I.

ECCLESIASTICAL ORGANIZATIONS.

We have seen that the Reserve was settled by immigrants from New England, and also from Pennsylvania and the States south of it. The missionaries, in like manner, were partly from Congregational and partly from Presbyterian regions. The immigrants and missionaries, of course, brought with them the ecclesiastical preferences imbibed in the regions from which they came; and all history testifies that of nothing are men more tenacious than of their religious predilections and prejudices.

A certain smart lecturer upon Church Polity says, that "there are two, and only two, forms of church government, Popery and Congregationalism, or despotism and democracy." Were the Professor as comprehensive as he is smart, he might have said, more truthfully, there are two extremes of church polity, Popery and Independency, or absolute monarchy and democracy; and between these extremes are found several wholesome varieties and modifications, each adapted to certain peoples and conditions of society. As in civil governments may be found various constitutional Monarchies, and Republics, better than either extreme, of despotism or pure democracy; so in

ecclesiasticism, we have Episcopacy, Presbyterianism, and Associated Congregationalism, each in its place better than Papacy or Independency. And, ignore it who will, the last half century has also developed a new type or modification of ecclesiasticism, worthy of a place in history; which we may call co-operative Presbyterianism, Plan of Unionism, or Presbyterialized Congregationalism. Christ and the Apostles gave only the rudimental germ of church organization, which was to develope itself spontaneously in different ages and countries, adapting itself to the people and circumstances around it. The idea of a particular form of church government, prescribed in its details by Inspiration, and enjoined, "*jure divino*," is a figment of sectarian imaginations. No two ages of history can show an ecclesiasticism perfectly identical, if there be any vitality in them. Christ never meant to stereotype nor petrify His Church; as an exclusive and unchangeable ecclesiasticism would do.

The propagandist of any polity, is a poor substitute for a Christian apostle and evangelist. Such were not the early missionaries of the Reserve. Any ecclesiasticism without the fresh life of Christ in it, is but a dead body. But that life is adequate to vitalize any body into which it enters. And while some forms of church order are doubtless better adapted to express the life of Godliness than others, it will ever be found that the form which grows up naturally out of living piety, and answers the place and the people, to which it belongs, is there and then the best form. Upon this principle each prominent type and development of ecclesiasticism excepting the extremes, may be vindicated in its proper time and place; and

each is objectionable out of its place. Episcopacy has a natural adaptation to an aristocracy devoted to tradition and formalisms, with neither spirituality nor enterprise adequate to any spontaneous activity. Methodism finds its legitimate field in pioneer regions, and amongst the poor and more illiterate classes in every country. Congregationalism is indigenous in New England, and nothing can be preferable, for a people homogeneous in character, orderly in habits, intelligent, cultivated and independent in spirit, if they have been educated under it and attached to it. Presbyterianism is as native in New Jersey and Pennsylvania; and being strictly a Republican system, affiliates admirably with American Institutions, and works efficiently and orderly wherever a representative government can exist. And it is a baseless assumption, that there can be no successful combinations of any of the above forms of polity, and no new and valuable modifications and types of ecclesiasticism.

The two things most desirable in all governments are freedom and stability, the possibility of combined order and progress; and whatever polity secures stability, order and efficiency, and at the same time leaves adequate liberty and scope for the energies of the Church to work and advance in her proper sphere, is a good and lawful polity. These conditions are fulfilled in the characteristic ecclesiasticism of the Western Reserve, formed under the Plan of Union. The larger proportion of the settlers upon the Reserve, and of the missionaries after 1812, coming from New England with Congregational preferences, it would have been expected naturally, that when churches and ecclesiastical bodies were formed, the Congregational polity would have been adopted. Had the pioneers possessed a little of the

denominational zeal which some of their successors have exhibited, they certainly would have shown the Plan of Union little favor. Happily they had more piety than sectarianism.

In favor of Presbyterial organizations, were the tenacity of what Presbyterians there were, for their favorite system; the influence of the Presbyterian ministers who almost exclusively occupied the field from 1806 to 1812; the remoteness of New England and all Congregational churches with whom intercourse and sympathy could be found; the intense yearning for society and companionship which feeble, scattered churches and Christians in remote and wild regions experience; and the fact that Presbyterian churches and Presbyteries existed contiguous to the Reserve, which exhibited a polity well adapted to unite and control the heterogeneous elements collected in this region.

The social instinct is strongest apparently where most denied; and Christian communion is most prized by those who have fewest facilities for it. Moreover those who can with difficulty secure religious ordinances, and hear preaching, and must exert every capability to secure anything in the form of a church, are not apt to be over-particular respecting the form of polity, contingencies and non-essentials, of their religious institutions. Their religion is spirit and life. Hence, rare as charity is under the sun, it was not strange that the founders of the Reserve churches were willing to make mutual concessions, and subject their preferences for Paul and Apollos, to their common unity in Christ, and cooperate harmoniously in worshiping God, and sustaining christian ordinances.

Accordingly, we find that the social marriage here consum-

mated, between immigrants from different States, had its counterpart in the religious and ecclesiastical history of the people.

They adopted the conviction, that christians, agreeing in doctrine and spirit, differing only upon some trivial points of church polity, when planting new churches, in troublous times and in western forests, might, for the details of their organizations, consult their Bibles, and existing circumstances, more than their imported "platforms" and "books of discipline," and might suffer their ecclesiasticism to grow up naturally out of the materials, and under the formative influences, that surrounded them. To start, side by side, churches of different form, where there were scarcely materials adequate for a single church was simply impracticable. And had it been possible to start Presbyterian, and Congregational churches upon the same soil, the rivalry and sectarianism, that would probably be engendered, were not things which our pioneer fathers cared to introduce.

By combination and charitable concession, and the harmonious cooperation of all available materials and resources, worship might be sustained, and churches formed. Otherwise, many years must pass, and the religious elements be mainly suffered to die out, before religious institutions could be attempted. Under these circumstances, the practicability of a general union of Presbyterians and Congregationalists, was naturally suggested and entertained; and the design conceived of forming a somewhat new and indigenous order of ecclesiasticism, adapted to these new settlements. There were those, also, who hoped that the sectarianism of older regions might not be imported into the new; and who even dreamed that the predicted

age of charity and harmony, when the children of God should "see eye to eye," might be approaching; and who were ready to make an experiment in favor of uniting two varieties of church order, so nearly affiliated.

And strange as it may appear in these days of "school" and sectarian "conventions," and denominational "extension" projects, in those less selfish years, two bodies no less extensive, and influential than the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States, entertained the hope of promoting such a union in the missionary fields of the west. With a self-forgetfulness and a regard for religion, rather than for sect, quite incomprehensible to many zealous sectaries of the present day, those bodies recommended unity amongst christians in the new settlements, and seemed more anxious to build up Christ's Kingdom, than their own ecclesiasticism.

The aim and spirit of the Missionary Society of Connecticut, may be gathered from the following extract, from a letter addressed, by the Trustees of that Society, to the "Inhabitants of the New Settlements in the Northern and Western parts of the United States;" dated May, 1801.

"Know, we beseech you, that religion is the great concern and business, the dignity and happiness of man. Seek first the kingdom of God, and the righteousness thereof. Labor, as soon as your circumstances will possibly admit, to obtain the constant regular preaching of the word and administration of the ordinances among you, Be assured that faith comes by hearing. Until you can obtain stated preaching, constantly assemble every Lords day for public worship, though you may not be able to obtain a preacher. Let your ablest and best men lead in your prayers, and read to you sermons on the most

interesting and important subjects. And be careful to be doers as well as hearers of the word.

"Diligently teach to your children the catechism, morals and good things contained in the books we have sent you, pray with them abundantly — restrain them from evil practices, — set them good examples, and govern them well, teaching subordination to all good government.

"While we are sending out unto you missionaries, approved among us as pious and faithful brethren, who, we persuade ourselves will spare no pains to promote your spiritual interests — we entreat you to receive them with the respect and kindness due to the ministers of Christ, and assist them in all their labors for your salvation. We send them fully authorized to itinerate and preach the gospel, to catechize your children, instruct your people, and such as have been duly ordained, to administer the ordinances to the proper subjects; as there may be opportunity to gather and organize churches, and in general, to assist you in all your spiritual concerns.

"The present is a most important time with you, and the manner in which you now conduct yourselves will have great and lasting influence on the state of the new settlements; on your present and future state; and on that of your descendants. By order of the Board,

"ABEL FLINT, Sect."

That excellent society was above any petty sectarian aims or jealousy, and sought to extend the kingdom of Christ, not any particular ecclesiasticism.

With kindred liberality and christian charity, in view of the mixed character of the population in many of the new settlements, and to prevent denominational strife and jealousies, and the consequent neutralization of evangelizing efforts, the General Assembly of the Presbyterian Church, and the Congregational General Association of Connecticut, in the year 1801, adopted and sent forth to the missionaries and missionary churches the following

PLAN OF UNION.

"With a view to prevent alienations, and promote union and harmony, in those new settlements which are composed of inhabitants from" Presbyterian and Congregational bodies;

"1. It is strictly enjoined on all their missionaries to the new settlements. to endeavor by all proper means to promote mutual forbearance and accommodation between those inhabitants of the new settlements, who hold the Presbyterian, and those who hold the Congregational, form of church government.

"2. If in the new settlements any church of the Congregational order shall settle a minister of the Presbyterian order that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves or by a council mutually agreed upon for that purpose; but if any difficulty shall exist between the minister and the church, or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not to a council consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.

"3. If a Presbyterian church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles, excepting that if a difficulty arise between him and his church, or any member of it, the case shall be tried by the Association to which the said minister shall belong, provided both parties agree to it, otherwise by a council one half Congregationalists and the other half Presbyterians, mutually agreed upon by the parties.

"4. If any congregation consists partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties, that this be no obstruction to their uniting in one church and settling a minister; and that in this case the church choose a standing committee from the communicants of said church, whose business it shall be, to call to account every member of the church, who shall conduct himself inconsistently with the laws of christianity; and to give judgment on such conduct, and if the person condemned by their judgment be a Presbyterian, he shall have leave to appeal to the Presbytery; if a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the church; in the former case the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod, or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by mutual council, the case shall be referred to such council. And provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery, as a ruling elder of the Presbyterian church."

Such is the famous "*Plan of Union*"; and perhaps never was article framed in a more catholic spirit, or more perfectly adapted to promote christian charity, and union, between the people of God who happen to be thrown together in a forming society, and yet differ in their views of what is the best method of conducting church order and discipline. This plan met the approbation of the missionaries and of the people, and soon

went into practical and successful operation. Under it all antagonisms seemed to be harmonized; Presbyterian and Congregationalist, each found the essentials of his favorite polity combined with some of the better features of the other; and they two becoming one, united heart, hand, and resources, in building up Christ's Kingdom. One of the missionaries writes as follows:

"In accordance with a resolution of the General Assembly, printed copies of this Plan were furnished, not only to missionaries employed by the General Assembly, but also to those employed by the Missionary Society of Connecticut. The missionaries receiving such instructions, given them by the combined wisdom of the Presbyterian churches and the Congregational churches of Connecticut, felt under obligation to put forth every consistent effort to unite together in one harmonious body, those who by education, habit and principle, were Presbyterians, and those who on similar grounds were Congregationalists. Had the missionaries pursued a different course, it would have been considered by their employers as an act of downright rebellion, and a direct breach of the covenant formed between the General Assembly and the General Association, in the Plan of Union. By accepting a missionary appointment with these instructions in their hands, the missionaries became a party to the contract involved in the Plan of Union, and all the churches they formed in accordance with the principles of this Plan, became parties to the original contract. The missionary, with the Plan of Union in his hand and the love of God in his heart, would say to the scattered inhabitants of a new settlement, starving for the Bread of Life, Be formed into a church according to the terms of this contract, and you see what the General Assembly and the General Association are pledged to do on their part. Without hesitation the people say, We comply; we put our hands and our seals to the covenant."

Such was the original design and such was the practical

effect of the Plan of Union adopted in 1801, and promulgated and sent forth anew in 1806. Rev. J. Seward, from whom we quote, continues—

"On entering this field, I found this Plan in successful operation. Here were Rev. Messrs. Badger, Cowles, Field, Derrow and Bacon, educated Congregationalists, laboring harmoniously with Rev. Messrs. Wick, Boyd, Bruce, Barr, Scott, Burr and Leslie, who in principle and feeling were thorough-going Presbyterians. Almost all of these men were missionaries under the Missionary Society of Connecticut, and were instructed to adhere strictly to the principles of the Plan of Union. This they did, and went forward as Christian brethren should in such circumstances, forming and building up churches in accordance with the spirit and letter of their instructions. Churches were formed so as to meet the views of those who became members, whether Presbyterians or Congregationalists; and the missionaries, all thinking and speaking the same thing on this subject, had but little difficulty in reconciling those who might previously have had conflicting views and feelings in relation to church government. The business went on because there was a mind to build, and not to contend. At that period, that is about the year 1811-12, the Presbytery of Hartford (since changed to Beaver) covered the whole territory of the Western Reserve, and without any limits to its western and northern boundaries, except the British dominions and the Pacific Ocean. This Presbytery belonged to the Synod of Pittsburg, and most of the ministers on the Reserve had become members of the Presbytery, and many of the churches, both Presbyterian and those of a mixed character, were also connected with the same body. Some, however, remained in an isolated position, not connected by any specific bond of union with any ecclesiastical body."

In the formation of churches, as also afterward of Presbyteries, the Plan of Union was not always adopted strictly

according to the letter. The particular circumstances of the individual church or Presbytery often made some slight modification necessary ; so that in strictness each body had a Plan, embodying the spirit and principles of the Plan recommended by the Assembly and Association, in its own specific forms, and adhering as nearly as possible to the original instrument. For example, the Plan of Union contemplates the existence of Associations, with which Congregational ministers may be connected, though ministering to Presbyterian churches. Such Associations did not exist upon the Reserve, and the Congregational ministers generally connected themselves with the Presbyteries. In forming this connection they had a right to expect that the spirit of the Plan of Union would be exercised toward them, as well as toward the Congregational churches received by Presbytery. From this resulted the fact that Congregational ministers, bringing "clean papers" from reputable Eastern Associations, were received upon their application in the same manner that members from one Presbytery were received by another.

Hence the anomaly of Congregational ministers in the Presbyteries who never formally assented to the polity and discipline of the Presbyterian church ; though their application for admission was a virtual assent to, or approval of, the Presbyterian polity. In such cases it was understood that these men retained their former preferences, but as matter of expediency, consulting the peace of the church and their own usefulness, they adopted the ecclesiasticism found here. That objectionable members sometimes came in under this practice, can not be denied. And on their account the whole body suffered.

Such was the material, and such the Plan of organization; from which resulted the ecclesiasticism of the Western Reserve. In the most natural manner, and under the influence of a piety and spirit catholic and apostolical, in its charity and simplicity, the church of the Reserve grew up the legitimate, healthy daughter of a legitimate marriage, openly and honorably solemnized, by qualified and capable parties.

If, after many years, schismatics came in to disturb the peaceful and happy family, which this union produced, and awakened jealousies, strife, and partial divorce, they only did what schismatics and disorganizers have ever done, in like circumstances.

ORGANIZATION OF CHURCHES.

As a specimen of the manner of organizing churches adopted by the early missionaries, and of the constitutions and creeds upon which the churches were based, the following from the records of the Hudson church, organized in 1802 by Mr. Badger, is here subjoined. Readers are aware that, in the words of Rev. J. Seward, "from time immemorial it has been the practice of Congregational churches, as it has also of many Presbyterian churches, to have a brief summary of Christian doctrine and practice, to which, members admitted into the church, should publicly give their assent." Such was the use and design of the "Confession of Faith" adopted by the Churches of the Reserve.

A somewhat particular account of the Hudson church is here introduced, as being instructive, in a historical point of view, in several particulars.

FIRST CONGREGATIONAL CHURCH IN HUDSON: ORGANIZED
SEPT. 4, 1802.

"A number of persons in this town, who had formerly been members of churches, part in Goshen, Conn., and part in Bloomfield, N. Y., met for the purpose of taking some regular steps toward being formed into a church. Rev. Joseph Badger, missionary from the Missionary Society of Connecticut, presiding as moderator, opened the meeting with prayer. A system of doctrines was then attended to, with a view to their being adopted as Articles of Faith.

"Each individual having given his particular assent to the said system of doctrines, a Covenant was read and considered, which being also approved, after due consideration, there was an examination of each person respecting the ground and evidences of his hope.

"The next day, after a due and solemn consideration of the duty and importance of forming a church in this place, the following persons presented themselves to be constituted a church of Christ, viz:— Stephen and Mary Thompson, David Hudson, Abraham and Susannah Thompson, Stephen and Abigail Thompson, George and Almira Kilbourne, Heman and Eunice Oviatt, Amos Lusk and Hannah Lyndley, (the two latter from Bloomfield, N. Y.; the rest from Goshen, Conn.)

"A system of Faith was then read, to which they gave their consent. They were then led to the solemn adoption of a Covenant, in which they engaged to give up themselves to keep and walk in all the ordinances of the Gospel of Christ. They were then declared to be a church of Christ, commended to His blessing, and charged solemnly to keep covenant and walk worthy of the followers of the Lord Jesus, the Head of the church."

CONFESSION OF FAITH.

You believe the articles of the Christian religion as contained in the Holy Scriptures of the Old and New Testaments, and as contained essentially in the Confession of Faith of the Presbyterian Church in

America. Particularly you believe the existence of one living and true God, self-existent, infinite in power, wisdom, and holiness; existing three persons in one God-head, Father, Son, and Holy Ghost, the great Creator, Governor, and Redeemer of the world.

You believe that God made man in His own moral image, consisting in knowledge, righteousness, and holiness. But that man, by his disobedience, has fallen from that holy and happy state and now is sunk in a state of sin and misery, out of which he can not recover himself, and in which he might have been justly left of God forever.

You believe that God, out of His mere goodness, has opened a new way of life to a fallen, guilty world, by the mediation of His Son Jesus Christ, as revealed to us in the Scriptures, given by the inspiration of the Holy Spirit. That by his death and sufferings He has made a sufficient atonement for sin, thereby honoring the law of God, and opening a way for the consistent exercise of Divine grace. That all are invited, through Him, to trust in God and be saved, and that there is no salvation in any other way.

You believe that, notwithstanding mankind are dead in trespasses and sins, and by nature enemies to God, yet it is the purpose of a holy God, according to the eternal election of grace, of His sovereign unmerited mercy toward mankind, to make up of them a holy, heavenly kingdom. That all its members must be regenerated by the special influences of the Holy Spirit, and that all such will be kept by the grace of God unto eternal life.

You believe that a Christian church ought to be composed of visible Christians who, by a profession of their faith in Christ, and a life agreeable to the precepts of the Gospel, give reasonable evidence, in the judgment of charity of being real saints.

You believe in the divine appointment of church officers, the ordinances of Baptism and the Lord's Supper, and the Christian Sabbath.

You believe it to be the revealed purpose of God hereafter to raise His church from its present depressed state, and to give His people rest and prosperity for a thousand years, when the Jews shall own the Messiah, and all nations shall know the Lord.

You believe that, although we are justified by faith, and saved by free grace, yet the moral law, as a rule of life, remains in full force to believers, so that perfect holiness of heart and life is their duty; nor doth the Gospel of free grace countenance them in living in any sin.

You believe the doctrine of the general resurrection of the dead, and the judgment of the world by Christ Jesus, who will revive all true believers to eternal life, while the wicked and impenitent shall go away into everlasting punishment.

The above remained as the basis of the Hudson church until 1819, when the church adopted the Covenant and Articles of Faith and of Practice recommended by Grand River Presbytery.* The Covenant and Articles of Practice first adopted differed but slightly from those recommended by the Presbytery.

The church was received under the care of the Presbytery in 1815, shortly before the installation of Rev. Wm. Hanford as its Pastor.

In 1826, the article requiring the church to have "a Standing Committee, chosen from among their number, consisting of not less than two and not more than seven, whose duty it shall be to manage the prudential concerns of the church," was by vote of the church erased from its regulations. In 1835, the Presbytery of Portage "Resolved, that the request of the church in Hudson be granted, and the relation subsisting between the Presbytery and said church is, at their repeated solicitation, hereby dissolved."

Since its secession from the Presbytery the church has been repeatedly distracted, and at one time rent asunder.

The form, of the particular church organized, was, of course,

* See Grand Rivr Presbytery.

in each case, somewhat modified by the ecclesiastical preferences of the minister who organized it, and the prevailing sentiment of the majority of the people. Hence some were more strictly Presbyterial, and others more purely Congregational, in polity.

All were more or less Republican in form, and could easily come into the Plan of Union, by slight modifications.

The churches formed on a basis similar to the above, increased in strength and numbers, enjoying peace and the favor of God and man, until they became numerous enough to feel the need of ecclesiastical bodies of their own. As intimated above, many of them stood as yet independent, but felt the need of a connecting bond between themselves. Others were connected with the Hartford Presbytery.

CHAPTER II.

ORGANIZATION OF PRESBYTERIES AND SYNOD.

Says the Rev. J. Seward, "About the year 1812—13, the question was agitated of an ecclesiastical organization, for the Western Reserve. Some of the churches (church members?) having been trained up in the School of Congregationalism, were desirous of having an Association formed on strictly Congregational principles. But the Ministers, most of whom were still missionaries, felt themselves bound by their instructions to endeavor to promote harmony between Presbyterians and Congregationalists; and they well knew that the formation of a Congregational association, instead of promoting harmony, would immediately produce discord, and separate those who had hitherto acted in concert, and would in some instances split the feeble churches asunder.

"The anxious inquiry, 'what shall be done?' went round, among the ministers and churches on the Reserve; was propounded to our fathers and brethren in the Presbytery of Hartford, the Synod of Pittsburg, the general Assembly, and

in the Congregational Churches of New England. It was a subject of extensive and protracted consultation. After much deliberation, consultation, and prayer for divine guidance, it was concluded to propose the organization of a Presbytery in accordance with the principles of the Plan of Union. In this proposition it was contemplated that the ministers should be subject to the rules and discipline of the Presbyterian Church without exception; but that the churches should enjoy the immunities guarantied to them by the Plan of Union.

Agreeably to this conclusion, the Presbytery of Hartford, at the meeting of the Synod of Pittsburg, in October 1814, presented the request, that the Presbytery might be divided, and a new one erected, to be known by the name of the Presbytery of Grand River; to include the whole of the Western Reserve, with the exception of churches in six townships in the south-east corner, and with undefined limits on the west. At the time the Presbytery of Hartford presented this request, that body was very much under the influence of the Rev. Wm. Wick, of Youngstown, and the Rev. T. E. Hughes, of Greensburg; and these men were very familiar with the churches and ministers on the Reserve at that time, and well understood the views and feelings and habits that were then prevailing. In full view of these facts and circumstances, they, with their brethren asked the Synod to divide the Presbytery, with the explicit understanding that the new Presbytery was to be organized, so far as the churches were concerned, in accordance with the principles of the Plan of Union.

The Synod of Pittsburg in compliance with this request, directed the division to be made, and ordered the new Presby-

tery to meet and organize at Euclid, in the month of November, of the same year."

As the organization of Grand River Presbytery was the germ out of which grew the entire Presbyterial ecclesiasticism of the Western Reserve, a more particular account of the circumstances attending it may be interesting.

Having given above Mr. Seward's version of the subject, he being of Congregational origin and preferences, yet a friend and supporter of the Plan of Union, I will also introduce an account of the same subject extracted from the autobiography of Rev. Thomas Barr, a decided Presbyterian. Mr. Barr, wrote this some years after leaving the Reserve, and after having been employed as an agent of the Presbyterian Missionary Society, and being devotedly attached to the Old School branch of the Presbyterian Church. The reader will perceive that he had, at this time, little sympathy with the Plan of Union, and little patience with Congregationalism. His view may serve to show those congregational brethren who complain of the oppression of Presbyterianism, that complaints were not all on one side. When discontent and jealousies arise, those who have least reason to complain, are often loudest in their outcries. Mr Barr says.

"It may be interesting and useful, to give a notice of the origin of that anomalous part of the Presbyterian Church, the Western Reserve Synod. It sprang from the Grand River Presbytery; and this latter was the result of much curious yet serious deliberation and compromise. The compromise was indeed mainly at the expense of Presbyterianism; but not then so well seen as since. The Reserve was mainly settled by New Englanders. These, so far as they were

professors of religion, were generally Congregationalists, especially for the first four or five years. Wherever these formed churches they did it either upon pure Congregational principles, or what was called the *mixed plan*, which was merely a slight modification. And where there were no *real Presbyterians* among them, as was the case in nine tenths, even these churches were governed as really upon Congregational principles as any others. The truth is that at the time of constituting the Grand River Presbytery, I do not recollect a single church within its limits, that was truly Presbyterian and so governed, except the church of Euclid. There were perhaps one or two others organized with elders, but in such a manner as was merely nominal. The ministers within the limits, were all Congregationalists by education, habit and choice, excepting Mr. Leslie and myself; and Mr. Leslie had become so enamored of Congregationalism that he was prepared to have given up Presbyterianism. There had been several Installations by ecclesiastical counsels, in which I had by invitation taken part.

"It was at the installation of Mr. Seward in Aurora, that the first step was taken toward forming an ecclesiastical body distinct from the Hartford Presbytery, of which Mr. Leslie and myself were members. We were both present, as were Messrs. Cowles, Badger and Seward, and a number of lay delegates. After the Installation services, the members of the council conferred on the subject of forming some ecclesiastical association. Mr. Badger and Mr. Leslie, with most of the delegates were at once for forming an Association on purely Congregational principles, to be wholly disconnected with the Presbyterian church, excepting by friendly correspondence. They anticipated a connection with the Congregationalists at Marietta and vicinity. Upon hearing these proposals, I felt somewhat grieved and distressed. I had been flattering myself that all these good brethren, now in this comparatively remote situation, as to the associations of New England; and on the other hand, near to that large section of the Presbyterian church, under the jurisdiction of the Pittsburg Synod; would feel disposed to fall in with the Presbyterian forms and be one with them. This I felt *then* entitled to hope for from the "Plan of Union" already

adopted with an imposing aspect, as also the frequent encomiums passed by intelligent Congregationalists upon Presbyterianism. I was not much acquainted with modes and forms of church government and discipline, still I was so decided in my Presbyterian preferences that circumstanced as I was, I had no thought of yielding them. I was then at the extreme north-west frontier. If *these brethren* formed an association in this region, it would separate me ecclesiastically from them, and keep me an isolated Presbyterian, connected with a Presbytery (and to remain so), to none of whose meetings could I expect to be nearer than 60 or 80 miles, I had labored in these churches, scattered in the woods, some two or three years, in concert with these brethren, and that with much cordiality. We felt as brethren, our work was one, 'to feed the flock of God.' It seemed too that should this proposed measure go forward, it would mar the glory of religion in the eyes of many, and blight the opening prospects of halcyon days just rising in the church.

"It was owing to these views and feelings that I earnestly opposed the measure. And I have reason to believe it was owing to my opposition that it was not adopted on the spot. After my earnest plea against it, Messrs Cowles and Seward, who had hitherto said but little, seemed to demur. I believe their sympathies for my situation were awakened, and had much influence upon their minds. We all hesitated. Another meeting, and afterwards several others were appointed, to deliberate, before we came to any conclusion."

In reading this account we cannot help reflecting how natural it would have been for Mr. Barr and his church, finding themselves alone in their preferences, to have yielded to the others, and assisted to organize an association. But this seemed to him an impossibility; and the rest, with their missionary instructions and Plan of Union before them, felt bound to seek unity and strike a compromise. Which, with true christian magnanimity, they reluctantly did. Mr. Barr proceeds:

"At last something was shaped, to which we affixed the name of "The Consociated Presbytery of New Connecticut." This was laid before the Synod of Pittsburg for their sanction; but the very name gave alarm, if not offense to some. On this account, as also because its features, as well as name, were quite unpresbyterial, as was thought, Synod refused to recognize such a thing. The matter lay over a year or more. After more conferences, we agreed, on certain conditions, to apply to the Synod of Pittsburg, to be set off from the Hartford Presbytery to be known by the name of the Grand River Presbytery. In our conditions of compromise amongst ourselves, there were articles of faith drawn up to be used by the churches, but no distinct recognition of the Confession of Faith, nor of the forms of government of the Presbyterian church. Ministers were to be answerable to Presbytery. Calls for settlement did not pass through the Presbytery to the candidate, but were, according to Congregational usage, put by the society directly into the hands of the candidate, and afterwards submitted to Presbytery, previous to ordination or installation. While I resided there, no minister of Congregational origin was asked to assent to the formularies of our Confession of Faith. The churches that chose to connect themselves with Presbytery had the privilege of representation by lay delegates, which lay delegates had all the privileges and powers of an Elder. The only particular in which the Presbytery had any control over the churches, was that they were not to put a call into the hands of a candidate for settlement unless he were approved in some way by the Presbytery; and in cases of difficulty where the church could not decide, instead of referring the case to a council, the Congregational course, it must be referred to the Presbytery, and their decision be final and authoritative (further than a Presbytery they had no wish to go). It was with great difficulty that this last point could be got inserted in the condition. I thought for awhile we should *here* split. At last it was agreed on, but on account of this article the church in Tallmadge, much the largest then on the Reserve, refused to connect with the Presbytery all the time that I remained in that region. The church

of Hudson, and perhaps some others upon uniting, reserved the right of withdrawing on this account, if they should afterwards feel disposed. Such was the degree, slight indeed, of Presbyterianism engrafted upon the Congregational stock; with the delusive hope of myself and others, that by and by, the whole would become a real Presbyterian tree, bearing fruit accordingly. In this I was miserably disappointed.

“It may seem to some, perhaps, that I assume an undue importance to my own particular agency in bringing about this arrangement. What I did at the time, I did in the simplicity of my heart, believing that I was doing God’s service; and for a season I felt pleased that my desires so far had succeeded. But my self-gratulation has long since changed into deep regret, and shame, for my almost infatuated mistake. I only remained about five years on the Reserve, after the Grand River Presbytery was formed, but in this space of time, I began to discover that *name* things as you will, the inherent properties remain the same. Congregationalism, wrap it up as you may, is Congregationalism still.” (Too true, of that and every other ism, as bitter experience has often proved!) “Not that I intend any disparagement to Congregationalism, in *itself considered*; it is only the folly and absurdity of attempting to make real Congregationalism and real Presbyterianism coalesce in one ecclesiastical body, so as to move harmoniously, that I wish to expose.”

“Real Presbyterianism and real Congregationalism” were not sought by the Plan of Union; but such a modification of each as should produce a better union, in which each should enjoy its own essentials, with the other’s benefits and cooperation. We see here the spirit and arguments that produced the excision of ’37. Mr. Barr admits that the arrangement was made with the most fraternal intentions, and disinterested purpose, by all parties, and that, “as to doctrine, there was with us hardly a perceptible difference;” which he proves

by comparing with the confession of Faith, a Summary of Doctrine published by the Connecticut Missionary Society, for the use of the new settlements, and largely distributed on the Reserve by the Missionaries. His declaration after the comparison, is, that "this Summary is essentially the same with that in the Confession of Faith and Catechisms." And still further, he acknowledges that under the arrangement entered into, "Congregationalism and Presbyterianism" did "coalesce and work harmoniously in the same ecclesiastical body" so long as the arrangement was let alone, and sectarianism was surpassed by christian charity. He proceeds:

"With so near an agreement (if indeed there was a difference) in doctrine, and acquiescence on both sides in our anomalous Presbytery, we moved on in much harmony. And I would here bear testimony to the piety, knowledge, zeal, fidelity and other excellent qualities, of my early Congregational associates. The memory of many seasons of ministerial and Christian fellowship is deeply impressed on my heart. We labored as for God, to turn the wilderness into a fruitful field. Our labor was not in vain in the Lord. We planted, we watered, and most of those brethren lived to see an abundant increase given of God. Without vanity, or injustice to others, I may say that in the period of our Association (previous to 1820) the *germ* was planted of what has since in that region so beautifully and usefully expanded itself in moral, religious, and literary fruits.

"Yet, notwithstanding the harmony and affectionate regard which subsisted between us," continues Mr. B., "as their members were yearly increasing by more Congregational ministers coming, while I remained the only real Presbyterian, I could not but perceive with painful regrets, that instead of approximating more nearly to Presbyterianism, there was more and more made manifest a determination not to recede any further from Congregationalism. This being the

case, and having still to labor much as a missionary, with some discouragements in the congregation, all, together, influenced me to think of a removal to a different section of the country."

The sum of the matter is, that Mr. B. entered the Plan of Union or Compromise, not as a finality, but hoping, one against many, eventually to bring pure Presbyterianism out of it. In this, of course, he was disappointed. He was not indeed a man for compromises; nor could he be easily turned from any opinion or purpose. Honoring and admiring the man, we can but wish that his denominationalism had been cast in a larger mold.

The question is naturally suggested here, how far the Synod of Pittsburg and the General Assembly, shared the experience and disappointment of Mr. Barr? Could such disappointment have had anything to do with the excision that followed?

As stated above, the Synod of Pittsburg granted the petition to divide the Hartford Presbytery, and appointed a meeting at Euclid, on the second Tuesday of November, 1814. The members of Hartford Presbytery set off to constitute the new Presbytery, were Rev. Messrs. Joseph Badger, Giles H. Cowles, and Thomas Barr. Mr. Badger was appointed to preach at the opening of the first meeting, and preside until a moderator should be chosen.

From the records of that meeting, the following is extracted:

EUCLID, November 8, 1814.

Presbytery of Grand River met according to appointment of Synod and was opened with prayer by the Moderator.

Present: Rev. JOSEPH BADGER, Moderator.

Rev. GILES H. COWLES,

REV. THOMAS BARR,

ELDER J. REUBLE, from the church in Euclid,

DEACON M. COOK, from the church in Burton.

REV. MESSRS. SIMEON WOODRUFF AND WILLIAM HANFORD BEING PRESENT,
WERE INVITED TO SIT AS CORRESPONDING MEMBERS.

REV. J. BADGER WAS CHOSEN MODERATOR, AND REV. G. H. COWLES
SCRIBE.

MR. COWLES BEING IN A FEEBLE STATE OF HEALTH, REQUESTED AN ASSISTANT
SCRIBE, WHICH WAS GRANTED, AND MR. HANFORD WAS APPOINTED.

PRESBYTERY PROCEEDED TO DISCUSS AND ADOPT THE FOLLOWING REGULATIONS
AND BY-LAWS:

ARTICLES FOR REGULATION OF GRAND RIVER PRESBYTERY.

ART. 1. THE PRESBYTERY SHALL MEET STATEDLY ON THE FIRST TUESDAY OF
FEBRUARY AND ON THE FOURTH TUESDAY OF AUGUST.

2. A MODERATOR, SCRIBE, REGISTER AND STANDING COMMITTEE SHALL BE
CHOSEN ANNUALLY BY BALLOT, WHO SHALL HOLD THEIR OFFICES UNTIL OTHERS ARE
CHOSEN TO SUPPLY THEIR PLACES.

3. THE MODERATOR MAY, ON THE APPLICATION OF ONE MINISTER OR OF ONE
CHURCH, CALL A SPECIAL MEETING OF THE PRESBYTERY, AND ON THE APPLICATION
OF TWO MINISTERS, IT SHALL BE HIS DUTY TO CALL SUCH MEETING, SPECIFYING
IN HIS LETTERS OF NOTIFICATION THE PARTICULAR BUSINESS FOR WHICH
THE MEETING IS CALLED, AND NO BUSINESS BUT WHAT IS THUS SPECIFIED SHALL
BE FINALLY DECIDED AT SAID MEETING; AND WHEN SUCH SPECIAL MEETING IS
CALLED, ON THE APPLICATION OF ANY CHURCH OR INDIVIDUAL, THAT CHURCH OR
INDIVIDUAL SHALL BE AT THE TROUBLE OF COMMUNICATING THE NOTIFICATION TO
THE SEVERAL MEMBERS AND CHURCHES OF THE PRESBYTERY; AND THIS NOTIFI-
CATION SHALL BE GIVEN TO EACH MINISTER AND CHURCH AT LEAST TEN DAYS
BEFORE THE TIME APPOINTED FOR SUCH MEETING.

4. ALL LICENSING OF CANDIDATES, ORDINATIONS, INSTALLATIONS AND DISMIS-
SIONS OF MINISTERS IN CHURCHES BELONGING TO THIS BODY, SHALL BE BY THIS
PRESBYTERY.

5. THE STANDING COMMITTEE SHALL CONSIST OF FIVE MINISTERS, WHOSE

duty it shall be to examine the credentials of ministers and licentiates who apply for the approbation of this Presbytery during its recess; and on receiving satisfaction respecting their qualification to preach the Gospel, shall, by certificate, recommend them to the churches; which recommendation shall extend to the next meeting of Presbytery.

6. No church belonging to this body shall give a call for settlement to any candidate, until he shall have been approved by this Presbytery, or by one or more of their standing committee.

7. Every church belonging to this Presbytery, shall be represented at the meetings of the Presbytery.

8. Individual churches or members belonging to this Presbytery, may adopt either the Congregational or Presbyterian mode of government and discipline.

9. When those churches which adopt the Congregational mode of government and discipline, have decided on any case and either party is aggrieved, appeal may be made to the Presbytery, and their decision shall be final.

(In 1817 this article was amended as follows:)—When those churches which adopt the Congregational mode of government and discipline, have decided on any case, and either party is aggrieved, appeal may be made to Presbytery, whose authority extends only to the churches and not to individual members. But no further appeals shall be allowed.

10. When any minister proposes to join this Presbytery, it shall be the duty of the Presbytery to satisfy themselves with regard to his religious sentiments and conduct, and admit or reject as they shall deem expedient; the Presbytery shall also satisfy themselves with respect to the religious sentiments and Christian practice of every church before its admission into this body.

11. At each meeting, the Presbytery shall attend to any case of importance that may be proposed by members wanting light thereon. It shall also be the duty of each minister and delegate, at the annual

meeting in February, to give an account of the state of religion within the respective churches which they represent; particularly with regard to revivals of religion, religious instruction of children, observance of the Sabbath, and attendance on public worship. There shall also be at each stated meeting one exercise, which shall be subject to the friendly remarks of the Presbytery, for the particular benefit of the speaker, who, with his second, shall be appointed at the meeting next preceding that at which he is to preach. Also, at each stated meeting, there shall be one or more theological questions or passages of Scripture proposed for discussion at the ensuing meeting.

12. Every Church, at the annual meeting in February, shall exhibit the records of their annual proceedings to this Presbytery, for examination.

13. Every meeting of the Presbytery, shall be opened and closed with prayer.

14. At every meeting of Presbytery, at least half an hour shall be set apart for social prayer and praise.

15. These regulations shall be read at each annual meeting.

16. Licentiates belonging to the Presbytery shall be answerable to the Presbytery for their preaching and moral conduct.

17. When a licentiate belonging to this Presbytery wishes to itinerate without the bounds of this Presbytery, he shall apply for permission to the Presbytery, or in its recess to the standing committee; and when permission shall be given, it shall specify the time of absence, and be signed by the moderator, or by two of the standing committee, who shall communicate the same to the Register, to be recorded.

18. When such licentiate shall itinerate within the limits of any other Presbytery, or within those of an association, he shall be directed to exhibit his credentials to them, or to the standing committee, in order to receive a letter of recommendation to the churches within their limits.

19. Where a licentiate belonging to this Presbytery, wishes to put

himself under the care of another Presbytery, or of an association, he shall apply for a dismission from this body, and for a recommendation to such particular Presbytery or association.

20. All additions to, or alterations of, these regulations, shall be proposed at a stated meeting at least four months before such additions or alterations are adopted; and they shall not be adopted without the concurrence of two-thirds of the members present.

The following resolution was adopted :

"Resolved, That delegates from churches, who wish to unite with this Presbytery, be requested to bring the Confession of Faith of said churches to the next stated meeting."

Churches and ministers were only admitted when their creed and practice appeared to be sound.

Rev. S. Woodruff was examined and admitted to membership at this meeting of Presbytery. We shall see an encouraging growth as we trace the history of this infant body.

BURTON, Feb. 14th, 1815.

The Committee appointed by the last Presbytery to draft a Confession of Faith, reported. The Confession which they reported, after being amended, was adopted by the Presbytery.

CONFESSTION OF FAITH FOR THE USE OF THE CHURCHES BELONGING TO THIS PRESBYTERY.

1. You believe in one God, the Creator, Preserver and Governor of the Universe; that he is a Being of infinite wisdom, power, justice, holiness and truth, the self-existent, independent, goodness and unchangeable fountain of all good.

2. You believe that the Scriptures of the Old and New Testaments were given by inspiration of God; that they contain a complete and harmonious system of divine truth, and are the only rule of religious faith and practice.

3. You believe that there are three persons in the Godhead, the Father, the Son and the Holy Ghost; that these three are in essence one, and in all divine attributes equal.

4. You believe that God governs all things according to his eternal and infinitely wise purpose, so as to render them conducive to his own glory and the greatest good of the universe; and in such a manner as not to diminish his hatred of sin, the liberty of man, or the importance of the use of means.

5. You believe that God at first created man in his own moral image, consisting in righteousness and true holiness; that being left to the freedom of his own will, he fell from that holy and happy state, by sinning against God; that since the fall of Adam, all mankind come into the world destitute of holiness.

6. You believe that in reference to the fall of man, God did from eternity appoint his only and well beloved Son, the Lord Jesus Christ, to make atonement for sin, and thus provide for the consistent bestowment of pardon on all those that repent and believe the Gospel; you believe that as all men in their natural condition reject Christ, God, therefore, did from eternity choose some of the human race to salvation, through sanctification of the Spirit and belief of the truth; and that all those whom he has thus chosen, he will renew and sanctify in this life, and keep them by his power through faith unto salvation.

7. You believe that Christians are justified freely by grace through faith in Christ; and that though they are thus freely justified, still the Law of God as a rule of duty, remains in full force, and they are under obligation perfectly to obey it.

8. You believe that personal holiness is a certain effect of the renewing operations of the Holy Spirit, and affords the consciences of believers the only scriptural evidence of their justification and title to a heavenly inheritance.

9. You believe that all are under solemn obligations to repent and

believe, and that therefore every sinner is inexcusable for impenitence and unbelief.

10. You believe that the visible Church of Christ consists of visible saints who publicly profess their faith in him ; and that baptised children so belong to the church as to be under its care, instruction and government.

11. You believe in the divine appointment of the Christian Sabbath, and of the Sacraments of the New Testament, Baptism and the Lord's Supper, which Christians are under solemn obligations duly to observe ; and that believing parents are bound to dedicate their children to God in Baptism, and to train them up in the nurture and admonition of the Lord.

12. You believe that the soul is immortal, and that at the last day Christ will raise the dead and judge the world in righteousness ; that all the finally impenitent will go away into endless punishment, and the righteous be received to heaven to enjoy eternal felicity.

COVENANT FOR THE CHURCHES BELONGING TO GRAND RIVER PRESBYTERY.

You, viewing yourselves subjects of special divine grace, do now in the presence of God, angels and men, renounce the service of sin, and avouch the Lord Jehovah to be your God and eternal portion, the Lord Jesus Christ to be your only Saviour, and the Holy Ghost to be your Sanctifier and Comforter.

You promise to take God's holy Word for your directory, and by divine assistance to comply with all its injunctions. You solemnly engage duly to regard all the instituted ordinances of the Gospel. You promise daily to attend secret prayer ; stately to attend on the Lord's Supper ; to observe the first day of the week as the Christian Sabbath ; not to allow yourselves to be employed on that day in unnecessary worldly business or conversation, but to devote your time to the public and private exercises of religion, to the perusal of the Bible and such other books as are calculated to promote spiritual improve-

ment. You, who are heads of families, promise daily to maintain family religion, by prayer and reading the Word of God; seasonably to dedicate your children to God in Baptism, to educate, govern and restrain from vicious practices and company all under your care.

You severally promise to refrain from unnecessarily mingling in the society of the vicious and from vain conversation; and finally to watch over your brethren in the church, and, if necessary, to reprove them with Christian meekness; to submit yourselves to the watch and discipline of this church, endeavoring in all things to promote its spiritual interest; and to walk worthy of the vocation wherewith you are called, so as to give no just occasion of offense to any.

Of course the above Confession and Covenant were only *recommended* to the churches for their use; but the recommendation was generally complied with, and hence these may be taken as a fair specimen of the earlier creeds and covenants of the churches on the Reserve.

ARTICLES FOR THE REGULATION OF CHURCHES BELONGING TO GRAND RIVER PRESBYTERY.

ART. 1. This Church adopt the regulations proposed by the General Assembly of the Presbyterian Church in America, and approved by the General Association of Connecticut, June 16, 1801, for the promotion of union and harmony among the churches in new settlements.

2. (For Congregational Churches.) This church shall have a standing committee chosen from their members, consisting of not less than two and not more than seven, whose duty it shall be to take cognizance of the disorderly conduct of members, and to labor to promote the spiritual interests of the church.

3. All persons applying for admission to this church, either by letter or otherwise, shall be examined by the officers of the church, all the members of which shall consider it their duty to attend, and to ask such questions as they think necessary. If candidates give sat-

isfactory evidence to the church of their Christian character, they shall in ordinary cases be publicly propounded two weeks before their admission.

4. This church consider it to be their duty not to admit members of distant churches residing in this vicinity to occasional communion, in ordinary cases, for a longer period than one year.

5. This church consider it the duty of male heads of families, and, when circumstances do not forbid, of those who are females, daily to read the Scriptures and pray in their families. They also recommend it to all heads of families, that singing praises to God be considered as a part of family worship.

6. This church consider it an important duty that heads of families instruct and govern their children, and all under their care, agreeably to the Word of God, endeavoring to restrain them from evil practices and from vicious company; and directing them by parental authority to attend catechetical lectures appointed by the pastor or church whenever circumstances will permit.

7. This church consider it their duty to pay special attention to their baptized children; and that parents and others who are members of this church, having the more immediate care of such children, shall be accountable to the church for their religious instruction and government, so long as they continue members of their families for any evident neglect of religious instruction or government, shall be as liable to discipline as for any other offense whatever.

8. This church consider the collecting of hay or grain on the Sabbath, attending to any part of the business of making sugar, the visiting of friends except in cases of sickness, and the prosecution of journeys on that day, without special necessity, a violation of Christian duty.

EXTRACTS FROM THE MINUTES OF GRAND RIVER PRESBYTERY.

A few pages of extracts from the minutes of the Presbytery, may serve to exhibit its practical workings, for a few years.

The first report of the new Presbytery, to the General Assembly, was exhibited May 1815.

They reported that they consisted of seven members and had under their care eight congregations. The ministers were Messrs. Badger, Cowles, Barr, Seward, Coe, Woodruff and Hanford.

CHURCHES — Austinburg and Morgan, Euclid, Aurora, Hudson, Mantua, Nelson, Burton, and Rootstown. Mr. Coe preached at Vernon, Hartford and Kinsman, and Mr. Woodruff at Talmadge, to churches not then connected with Presbytery. The membership of the churches at this time, connected with Presbytery, numbered 239; the baptisms for the year were 44 infants.

The next year, May, 1816, the Presbytery reported to the General Assembly: that they consisted of 9 members, and had under their care 15 congregations. The ministers added were Rev. Messrs. Leslie and Humphrey. Alvan Coe was taken under the care of Presbytery, as a candidate for the ministry. The added churches were Harpersfield, Talmadge, Vernon, Sharon, Painesville, Hamden, Greene and Johnston; communicants, 395; baptisms, 4 adults, 91 infants. During the year, the Presbytery had installed Rev. Mr. Hanford, at Hudson, and Rev. Mr. Humphrey, at Burton.

June 11, 1816. In view of the great dearth both in temporal and spiritual things, the Presbytery appointed a day of fasting, humiliation and prayer.

At the same meeting, dissertations were read on the following questions: — First, Is it sinful to attend balls? Second, Ought professors of religion to be disciplined for attending balls? Third, Ought professors of religion to be disciplined for allowing their children to attend balls? Presbytery decided the questions in the affirmative; the first two unanimously, and the last by a large majority.

The question, Is it the duty of a church to call to account communicants, who absent themselves from the communion when able to attend? was discussed and decided in the affirmative.

At almost all the meetings of Presbytery, dissertations were read, by previous appointment, on topics of doctrinal or practical interest; *e. g.*, in addition to the above, the following questions were written upon:—What is the true ground of a sinner's obligation to repent? In what relation do baptized children stand to the church? What was the covenant of which circumcision was the seal? Can a Christian consistently marry a person openly vicious?

August 22, 1816. Resolved, That it be recommended to all the ministers and churches belonging to this body, to call their baptized children together for special instruction and prayer, at least as often as a lecture preparatory to the Lord's Supper shall be delivered.

February 12, 1817. Resolved, to take measures to form a Society for the education of indigent, pious, young men for the ministry, within the limits of this Presbytery, and that a committee be appointed to report on the subject. Rev. Messrs. Cowles and Pitkin and Deacon S. Mills, were appointed. The committee reported favorably, and a constitution drawn up by them was adopted.

May, 1817. The Presbytery report that they consist of nine members and twenty congregations, and one licentiate, Rev. A. Coe.

The new churches were, Williamsfield, Dover, Madison, Kingsville and Ashtabula, Brecksville and Braceville. Thirteen out of the 20 were reported vacant.

The membership now numbered 599; baptisms for the year, adults, 35; infants, 160.

Burton, June 10, 1817. Rev. Alvan Coe was ordained an evangelist. Mr. Coe was appointed to labor as a missionary west of the Cuyahoga.

September 24, 1817. Presbytery met and installed Rev. J. Treat as pastor of the church in Sharon.

July 6, 1818. Installed Rev. Amasa Loomis Pastor over the church in Painesville.

FOURTH REPORT OF GRAND RIVER PRESBYTERY, TO GENERAL
ASSEMBLY, MAY, 1818.

Presbytery consist of twelve members and twenty-five congregations. Ministers added last year, Rev. Messrs. Pitkin, Treat, and A. Coe. Churches added, Bristol and Bloomfield, Streetsborough, Stowe and Harrisville, and Number 5, 14th Range. Members, 652.

August 18, 1818. Voted to request the Synod of Pittsburgh to annex to this Presbytery the townships Nos. 3 and 4, in the several Ranges in the county of Trumbull, which are now included within the limits of the Hartford Presbytery.

The Presbytery frequently acknowledges the receipt of small sums of money from the "Female Charitable Societies" in Euclid, Aurora, and other places, for educational and missionary purposes.

August 19, 1818. Voted to request the Synod of Pittsburg to set off that part of Grand River Presbytery which lies west of the east line of Portage and Cuyahoga counties into a new Presbytery.

The Presbytery of Portage was constituted, in accordance with the above request, by an act of the Synod of Pittsburg, October 7, 1818. The first meeting was held at Hudson, December 8, 1818. The constitution and regulations of this Presbytery, and the Confession of Faith and Covenant recommended to the churches connected with it, do not differ materially from those of the Grand River Presbytery, and therefore need not be here inserted.

At their first meeting, the Portage Presbytery formed a Domestic Missionary Society for their own bounds, which was instrumental in the settlement of several ministers within the

limits of the Presbytery (the Presbytery at this time extending to the west line of the Reserve).

An Education Society was also formed at the first meeting of the Presbytery, which was instrumental in aiding several young men in their preparation for the ministry, of whom President Sturtevant, of Illinois College, is one.

PRESBYTERY OF HURON.

The Huron Presbytery was organized upon a basis similar to that of the others, in 1823. The following extracts are taken from the Constitution of this Presbytery :

ART. 4. The licensing of candidates, the ordination and installation of ministers over, and dismissing them from, churches belonging to this body, shall be by the Presbytery.

5. The standing committee shall consist of not less than two, nor more than six ministers, whose duty it shall be to examine the credentials of ministers and licentiates who shall apply for the approbation of this Presbytery during its recess ; and on receiving satisfaction respecting their qualifications to preach the Gospel, they shall recommend them to the churches, which recommendation shall extend to the next stated meeting of the Presbytery. It shall be the duty of the standing committee to give permission to candidates wishing to itinerate beyond the bounds of the Presbytery, &c.

6. Licentiates under the care of this Presbytery shall be amenable to it for their preaching and moral conduct.

10. When any minister proposes to join this Presbytery, it shall be the duty of the Presbytery, to satisfy themselves respecting his religious sentiments and conduct, and admit or reject, as they shall deem expedient. The Presbytery shall also satisfy themselves respecting the religious sentiments and Christian practice of any church, before admitting it into this body.

11. Ministers belonging to this body, when called upon to organize a church, shall deem it their duty to instruct those who are wishing to be organized into a church, respecting the regulations of this body, and the importance of churches being connected with some ecclesiastical body; and when churches shall be formed by such ministers within the limits of this Presbytery, such churches shall be considered as under the care of this body.

12. Individual ministers or churches belonging to this Presbytery, may adopt either the Congregational mode of government and discipline, or the Presbyterian.

13. When those churches which adopt the Congregational mode of government and discipline, have decided a case, and either party is aggrieved, appeal may be made to the Presbytery, whose authority extends only to the churches and not to the individual members; but the appeal may not be carried to the General Assembly or Synod.

14. This Presbytery shall be the standing council of the churches under their care, to whom all cases of difficulty, in which counsel or advice is desired, shall be referred; unless permission be obtained from the Presbytery to call a select council.

15. In all cases of trial, the evidence on both sides shall be fairly taken and recorded by the judicatory, and in cases of appeal this evidence shall be presented to the superior judicatory as the ground of decision.

16. No church belonging to this body shall give a call for settlement to any candidate or minister, until he shall have been approved by the Presbytery, or two of the standing committee. Nor shall the Presbytery ordain a candidate until he shall have put himself under their care; nor install a minister until he shall have joined this body.

17. Every church belonging to this Presbytery, shall be represented at the meetings of the Presbytery by one delegate.

19. Each church shall at the stated meeting in April, exhibit their records to the Presbytery for examination.

22. These regulations shall be read to the Presbytery annually at the sessions in which the officers are chosen.

23. (Provides for altering the constitution by a vote of two-thirds, after four months notice.) But the twelfth article shall never be affected by any additions or alterations which these regulations may receive.

SYNOD OF THE WESTERN RESERVE.

In May, 1825, the General Assembly of the Presbyterian Church, "after hearing the papers relating to the erection of a new Synod," and duly considering the subject,

Resolved, That the Presbyteries of Grand River, Portage and Huron, be, and they hereby are detached from the Synod of Pittsburg, and constituted a new Synod, to be designated by the name of *Synod of the Western Reserve*; that they hold their first meeting at Hudson, on the fourth Tuesday of September next, at 11 o'clock A. M.; and that the Rev. Joseph Badger preach the Synodical sermon and act as Moderator, till another be chosen; or in case of his failure, then the oldest minister present shall officiate in his place.

Sept. 25th, 1825. The Synod of the Western Reserve, agreeably to appointment by the General Assembly of the Presbyterian Church in the United States, met in the Presbyterian Church in Hudson, at 11 o'clock, and was opened by the Rev. J. Badger, with a sermon on 2 Cor. iv: 5—"We preach not ourselves, but Christ Jesus, the Lord."

After prayer the following persons were recognized as members of the Synod, viz:

FROM THE PRESBYTERY OF GRAND RIVER.

MINISTERS — Rev. J. Badger, G. H. Cowles, D. D., E. T. Woodruff, N. B. Derrow, J. Leslie, H. Coe, L. Humphrey, J. W. Curtis, R. Stone, U. Palmer, P. Pratt.

ELDERS AND MEMBERS OF THE STANDING COMMITTEE — A. Griswold, L. Tomlinson, J. M. Martin, S. Witter, S. Atkins, F. Proctor, R. Beeman.

FROM THE PRESBYTERY OF PORTAGE.

MINISTERS — Rev. R. J. Keys, C. Pitkin, J. Seward, W. Hanford, J. Treat, C. B. Storrs, J. Merriam.

ELDERS, &c. — O. Norton, B. Spencer, G. Kilbourne, T. Conant, W. Dickinson, D. Williams, A. North, E. Bostwick.

FROM THE PRESBYTERY OF HURON.

MINISTERS — Rev. S. Woodruff, J. Shailer, L. B. Sullivan, S. S. Bradstreet, D. W. Lathrop.

ELDERS, &c. — S. Bixley, J. D. Crocker.

Absent from the Grand River Presbytery — Revs. A. Jones, W. L. Strong, G. Sheldon, A. Morse, J. Winchester, D. Miller.

From the Presbytery of Portage — Revs. J. Field, B. Fenn.

From the Presbytery of Huron — Revs. A. Coe, A. H. Betts, J. Mercer, E. Congar.

Rev. G. H. Cowles, D. D., was chosen Moderator; Rev. W. Hanford, Stated Clerk; Rev. J. Treat, Permanent Clerk; Rev. S. Bradstreet, Temporary Clerk.

The Presbytery of Grand River reported that they consisted of fifteen members, and had under their care thirty-six congregations, and two licentiates, viz: D. Miller and J. Pepoon. Of the fifteen ministers, eight were settled pastors. The membership of the churches in Grand River Presbytery, numbered at that time thirteen hundred and thirty seven.

The Presbytery of Portage consisted of nine ministers and twenty congregations. Seven of its ministers were pastors. Membership, seven hundred and forty-three.

Presbytery of Huron numbered nine ministers and twenty-nine congregations; five of the ministers pastors; membership of the churches, six hundred and five.

Thus was completed the organization of the Presbyterial Ecclesiasticism of the Western Reserve. And here was offered

the gratifying spectaee of a vigorous, harmonious Synod, built up, from the very first, upon the Plan of Union. As a Synod, it was, what it ever continued to be, Calvanistic in doctrine, orderly in its polity and practice, devout in spirit, and efficient in laboring for all the higher interests of the Kingdom of Christ on earth.

Seldom, if ever, were the majority of churches and ministers united in one body, more contented and gratified with their institutions, or more attached to each other, than were these, during several years after the organization of the Synod.

It was not discovered by the better portion of the ministers and churches embraced in the Synod, that either Presbyterians or Congregationalists had surrendered aught that was vital and valuable in their respective systems; or that either was disposed to make a gain of the other.

A few jealous persons and restless agitators there were, who at times expressed dissatisfaction with the Union; but happily, for many years, they were few, and not zealous or influential enough to breed a schism.

Of the healthy, constant and rapid growth of the Synod and Presbyteries, we need not delay to speak at length.

The Table, prepared in 1836, by Rev. A. R. Clarke, shows the great increase of churches and ministers up to that date.

Had the entire Presbyterian and Congregational interests of the Reserve continued until the present time, to prosper, as they did up to about the year 1836, the happy consequences would have been perhaps too gratifying.

But “it must needs be that offenses come”; and come they

did. We will not, however, add the other clause of the Saviour's remark ; to him belongs judgment and recompense. Suffice it to say, that for the churches and ecclesiastical bodies of the Reserve, troubles, agitations and perils were in store, above what fall to the lot of most sections of the church, at the present day. The beginnings of these things must next engage our attention.

As we advance, the reader will perceive, that dissatisfaction at length arose on both sides, and that the Synod has for many years been situated between two hostile forces, each intent upon its demolition. If, under these circumstances, it has not always enjoyed an enviable reputation, who can wonder ? That, amid all its trials, it has carried itself commendably, and preserved, in the main, an orderly and Christly spirit, only its enemies will deny. And it is probable that it has been as fruitful in all good works, as any branch of the church, similarly circumstanced, could be. Dig away the soil from the best tree,—belabor it yearly with clubs and stones, and graft upon it scions of the crab and thorn, and its fruitfulness must be diminished.

CHAPTER III.

CONGREGATIONALISM AGAINST THE PLAN OF UNION.

The fraternal communion and harmony of the Churches on the Reserve, were not seriously interrupted, nor the existing order of things often spoken against, before the year 1832. Occasionally, even from the time when the first Presbytery was organized, a zealous sectarian, generally but recently arrived, and ignorant of the origin and natural growth of religious organizations on the Reserve, would put forth a feeling plea for the ecclesiastism of his “fathers.” A few hoped, in time, to see the Union system give way to exclusive Presbyterianism, or pure Congregationalism.

But the true fathers of the church of the Reserve, the liberal, judicious and godly men, who had by their toil and sacrifices, and God’s blessing, changed the wilderness into a fruitful field, still swayed an influence, which easily neutralized the complaints of such malcontents. So beautifully and efficiently did the existing order subserve the purposes of

a Church polity, that it was difficult for even an enemy to wag his tongue against it.

But there never was, on earth, an Eden into which a serpent did not creep. When the devil cannot harass the people of God by foreign enemies, it is his common policy to create dissension, and array them against each other. Whether for good or evil in the end, prosperity and peace, in time, breed discontent and schism, as surely as the calm breeds the hurricane.

About the years 1831-2, the Congregational element on the Reserve, was much increased by the arrival of zealous ministers and laymen, from the east, who had little knowledge of, and as little regard for, the origin and history of the churches and Presbyteries of the region. Eager to make their mark, and to reproduce the ecclesiasticism of the older States ; and having no adequate apprehension of the evils, agitations and strifes that must attend reorganizations and the transformation of indigenous institutions ; ignorant of the attachment of the churches and people generally to their ecclesiasticism, and confident of their own ability speedily to correct what they considered the absurdities and irregularities of the West ; these persons began to stir up the more mobile and disaffected elements, that were scattered through the churches, and agitate the subject of a change in church order and connections.

Cognizant of these movements and tendencies, the Rev. J. Seward, ever a Congregationalist in sentiment, but ever the fast friend and guardian of the Church of the Reserve, sought to forestall the evils of agitation and schism, by publishing a series of articles in the *Ohio Observer*, in the year 1831, en-

titled "Brief Statements upon the History of the Churches on the Western Reserve." These "Statements," clear, candid and explanatory of the origin and growth of the Churches and Presbyteries, under the Plan of Union, served to enlighten and satisfy many of the more recent immigrants, and repressed, though they could not entirely prevent, the rising disaffection. The leaven of sectarianism, having got into the mass, true to its evil nature, would work.

In April, 1832, a communication appeared in the Observer, signed A— S—, advocating pure Congregationalism. This A. S. enjoys the equivocal honor of commencing, through the press, a discussion of Western Reserve Ecclesiasticism, which has been "both long and loud", and fertile in bitterness.

The writer said—"As there are a variety of opinions on Church Government, I have thought proper to give mine; which I think accords with the Bible and the practice of the Puritans." His opinion was, that each church is a sovereign, independent body; and that there can be no ecclesiastical control exercised over the churches, without infringing upon their rights, and the rights of the great head of the church.

The Editor of the Observer remarked, relative to the publication of the article—"We have come to the conclusion that a fair discussion of the subject, pro and con, will do more good than hurt. We shall therefore open our columns to the discussion for a time. There is no danger of too much investigation."

Probably posterity will differ with the Editor relative to the resulting proportions of good and evil, from this discussion. There is no danger of too much "investigation" properly

conducted; but much danger of "too much" partisan zeal and uncharitable denunciation and discontent; as time has shown. The good to result from that discussion seems to be, as yet, mainly a matter of faith; the evil has been obvious these many years.

About the same time that the Congregational opposition to the Presbyteries began openly to operate, disaffection began to be expressed also by the Presbyterian relations, at a distance. It is but just to say that the Presbyterians of the Reserve, never much disturbed the existing order. We have seen that Mr. Barr, the most disaffected of the ministers, left the field to seek a stronger Presbyterianism elsewhere. Would it not have been better, if certain Congregationalists had imitated his example? But the disaffection which grew up, in other parts of the Presbyterian Church, toward the Synod of the Reserve, may have stimulated the opposition of the Congregationalists; and certainly, greatly increased the embarrassments of the Synod. Of this, more hereafter.

In January, 1833, an article, signed "Timothy," was published, warning the churches against dissensions and the influence of an agitating oligarchy.

In April of the same year, the Presbytery of Portage issued a Circular to the churches under their care, designed to counteract the growing discontent. From that paper the following extracts are taken:

Individuals in several of the churches under our care, have expressed a measure of solicitude in regard to the form of government which we have adopted, and desire that a change may be effected. While such has been the fact in regard to some, we apprehend that

the great body of members in our churches are satisfied that any change in our present organization would occasion divisions, be attended with consequences very undesirable, and produce a breach among brethren which we should all deplore. Under this organization the great Head of the church has favored us with his approbation. A degree of union and love, seldom experienced, has been enjoyed; which we desire to see perpetuated, that our united efforts may be directed, free from diverting causes, to the future prosperity of our Zion.

The Circular points out the Union features of the Presbytery, so happily adapted to all the churches, and proceeds—

The Presbytery has never sought to dictate, nor to change the form of organization, adopted by any of the churches. When a church has been formed by members of the Presbytery, the individuals comprehended in the church have decided as to its form of government. If a majority of the male members were Congregationalists, the church adopted the Congregational mode of government and discipline. If a majority were Presbyterians, the mode of government and discipline adopted corresponded with their views. The minority acquiesced in the decision, and lived harmoniously with the majority. Nor are we acquainted with a single instance in which the minority in a church has attempted to affect a change in the form of government, or to make difficulties on the subject. Nor are we acquainted with any instance in which such attempts have been made by ministers belonging to this Presbytery.

To the Congregational churches, the Presbytery is a standing council, to which they may come with their difficulties, and receive the advice needed. As a bond of Union, and a guardian of the purity of doctrines and order in the ministry, the Presbytery also stands to the Congregational churches in the relation of a Consociation; while to the Presbyterian churches it is strictly a Presbytery.

The article further stated the origin of the Presbyteries, and

the improbability, at that time, of otherwise uniting the feeble churches, so much in need of co-operation and care.

This Circular was signed by Rev. Wm. Hanford, Stated Clerk of the Presbytery; and bears the mark of his clear, candid, Christian spirit and sentiment in its composition. Had such of the New England brethren as Messrs. Hanford and Seward, opposed the existing ecclesiasticism, it might soon have been demolished. But that class of ministers too well knew its value.

Portage Presbytery had now become the leading Presbytery in the Synod; and this circular combined, with other influences, to allay somewhat the spirit of revolution.

A new importation of eastern denominationalists was needed to revive the agitation; and in due time they appeared.

Prominent amongst the first disturbing elements in the region, about this period, were a class of itinerant evangelists, who introduced much novel machinery in promoting set revivals, which were, no doubt, well intended, but which so far ignored divine agency in conversion, and so worked upon the mere emotions of unindoctrinated people, particularly youth, as to become suspicious and even odious to those who had confidence in the usual means of grace.

About the same time, a crusade was preached against all denominationalism, and in favor of what was named *Unionism*; which—was in fact an effort to destroy all true union and co-operation, and abolish all denominations, in order to collect all nominal Christians into one heterogeneous mass,—a kind of Socialism, that is only practicable under anarchy or Popery.

In July, 1835, the movement in behalf of Congregational-

ism was revived *ostensibly* by the church at Hudson. Messrs. D. Hudson, O. Brown and G. Kilbourne, having been appointed by that church as a committee of inquiry and correspondence, relative to the formation of a new ecclesiastical organization, published an article to the churches, to the effect, that the union of Congregational churches with the General Assembly, was both undesirable to Presbyterians, (as the efforts made to secure a separation indicated,) and *unprofitable* to Congregationalists. "They are dissatisfied with us; and we do not want to share their agitations." The committee "believe that the union should be dissolved;" and therefore make suggestions relative to the formation of a Congregational Association. The movement aims at the union, "so far as possible, without the sacrifice of fundamental principles "of all those churches" which now constitute the Synod of the Western Reserve," and also a Union "to a wider extent, with all such churches as shall approve of our principles," — (a *union* to be effected by universal *disunion*!) Although the Hudson Committee were the ostensible leaders in this movement, it was claimed that it did not originate there; and a plan of organization was published, purporting to have been furnished to the committee by a minister in another part of the Reserve.

To show what shape the effort assumed at this period, we condense and extract from the proposed basis as follows:

Each church shall be independent in its government, subject to no ecclesiastical authority, possessing the right to manage its internal affairs either by a bench of elders, a standing committee, or by the whole body of the church.

There shall be an annual meeting of the associated Pastors and Churches, which may examine and license candidates; ordain, install and dismiss pastors; exercise original jurisdiction in all cases of complaint or discipline, against ministers, members of their own body; give advice on questions of faith, practice, or discipline, referred to them by the churches; and consult respecting the best means of advancing holiness in the churches and communities.

Each church may bear such name as it may choose, or as may have been given to it at its incorporation.

The body composing the annual meeting may adopt such name as shall be mutually agreed upon, perhaps *Consociated Presbytery*.

The Consociated Presbytery did not, however, get itself consociated as readily as was hoped.

A communication soon appeared, signed "S. J. B." (Bradstreet,) maintaining that Presbyterianism "is a thousand times better than Congregationalism," yet anticipating a rupture with the General Assembly, and discussing the propriety of a secession on the part of the Western Reserve Synod and the entire New School party, from the General Assembly. S. J. B. believes that "the Western Reserve Synod are unanimous enough in feeling safely to take the lead in such a movement;" yet deprecates the step as one that would be ruinous in its influence upon other Synods, and the general interests of the church. Nor does he believe that the Western Reserve churches could agree upon any thing else that would satisfy them as well as the present arrangement.

To this communication Esq. Hudson replied, in behalf of Congregationalists; maintaining that the people and churches on the Reserve were mostly Congregational; that in their infancy they were taken under the care of Presbytery, expecting

to be dismissed as soon as they were able to go alone ; declaring further that "they do not enjoy their rights in the present connection, and will not long submit to the control of Presbytery."

A convention was called at Hudson Sept. 3, 1835, immediately after Commencement in the Western Reserve College, to consider the subject of a change in ecclesiastical institutions. Addresses were made by Rev. Messrs. Lyman, Beecher, who was in attendance at the Commencement Exercises, Hanford and Palmer, and Messrs. Kingsbury, Hudson and Baldwin. After discussion, Messrs. Hanford, Keep and Baldwin were appointed a committee to state to the churches the reasons why the convention "deem it inexpedient to take measures, at this time, for altering the present system of church government."

The committee appointed to make the statement, for some reason, failed to co-operate ; and at length Mr. Hanford, in behalf of the committee, addressed a model letter to the churches, setting forth, in substance, that, (1) No adequate reasons exist for making a change. The churches now enjoy their rights, and conduct their government in the manner preferred by them, without restraint or compulsion by Presbytery. They could gain no privileges by a change which they do not now enjoy. Under the present arrangement they have prospered and grown rapidly for many years. Twenty years before, their membership numbered but a few hundred ; now there were as many thousands ; the ministry meantime had increased nearly ten-fold ; and the benevolent contributions had increased from almost nothing to nearly ten thousand dollars per year. (2) Moreover, circumstances imperative

forbade any such action at that time. No other plan was proposed which could unite the churches. No evidence existed that any considerable number, out of the one hundred and fifty churches, desired a change. A change, to accommodate the few dissatisfied, would be unwarrantable.

A break-up would divide the churches into three parties,— ultra Presbyterians, Unionists, and ultra Congregationalists. Churches would split and be unable to support their ministers; jealousies would be fermented, and the church generally diverted from its proper aim. Moreover, great questions were coming up in the Presbyterian Church, relative to co-operative benevolence, and kindred subjects, and it was the duty of this Synod to bear its part in deciding them. Should it now secede, its example would be imitated, and God alone could foresee where the schism would stop.

At this time another valuable series of articles appeared from the pen of Rev. J. Seward, entitled, "Brief Considerations on Congregationalism," exhibiting the multiplicity of forms and indefiniteness of Congregationalism, and illustrating, from history, some of the difficulties attending the administration of church government by this method; and exhorting the churches to be content with their present comfortable position, and not incur the evils of division, for uncertain and doubtful gains.

Thus the Congregational movement was again checked, and, so far as the organization of the "Consociated Presbytery" was concerned, suppressed.

Meantime, however, a small organization had got into nominal existence under the name of "Independent Congrega-

tional Union of the Western Reserve ;" but of the manner of its birth, or its history, the present writer has learned nothing definite. At a meeting held at Palmyra, August 27, 1835, the following churches were represented, viz : — the churches in Williamsfield, Wayne, Greene, Andover, Pittsburgh, Akron, Copley, Shalersville, Northfield and Elimburgh, Pa.

THE OBERLIN MOVEMENT.

Congregationalism had now secured another company of brave recruits from abroad, ready to do battle for her interests, with all the zeal and confidence of former pioneers. The next year, 1836, another convention was therefore called at Hudson, to accomplish the task in which last year's convention failed. The Observer, then edited by Rev. A. R. Clark, remonstrated, as usual, against needless agitation, believing that, "under present circumstances, the existing organizations harmonize and satisfy all parties better than any new organization could do."

The convention, however, met August 25, 1836, and was attended by about thirty ministers and delegates, from nearly as many churches. Amongst the advocates for organizing a Congregational Union, were President Mahan and Professor Cowles, of Oberlin ; Rev. Messrs. Rockwell, Austin, Porter, and several laymen. Amongst those who opposed the movement, were Rev. Messrs. S. C. Aiken, Hanford, Sheldon, Parmelee, Eells and Clarke ; Harmon Kingsbury, S. Baldwin, and others.

After discussing the resolution that, "It is now expedient to form a Congregational Union for the Western Reserve," it

was passed, with the understanding that the vote was only advisory.

Rev. Messrs. Prof. Cowles, F. Poole and D. Rockwell, and Deacons Elizur Wright and A. Kilbourne, were appointed to draft a Constitution.

The convention adjourned to meet at Oberlin on the 15th and 16th of September following. At that meeting nineteen churches were represented, and seventeen formally received through their delegates.

A Constitution was presented, modified, and adopted as follows :

ART. 1. This body shall be called the General Association of the Western Reserve, and shall be formed of ministers, and not more than two delegates from each of the churches connected with it. (If delegates were included, why was it not named Consociation?)

2. The object of this Association is not to exercise any ecclesiastical control or jurisdiction, nor to be a standing council to the churches (provided, nevertheless, that it shall withdraw Christian communion and fellowship from any ministers or churches proving themselves fundamentally corrupt in doctrine or practice). But it shall be its object to afford to such of them as choose the free exercise of their Congregational rights, to facilitate and promote Christian intercourse and communion with one another, to support and aid each other in difficulties and trials, and to unite their counsels and efforts for the welfare of the churches, the salvation of souls, and the general interests of Christ's Kingdom.

3. Any minister of the Gospel may become a member of this body by assenting to this Constitution, and by presenting proper testimonials of his Christian character and standing in the ministry.

4. Any Congregational Church on the Reserve, may join the Association by giving evidence that it is a church of Christ, and by assent-

ing to this Constitution. Churches in places adjacent to the Reserve, may likewise join the Association on the same terms.

5. This Association, believing that we are bound to offer Christian communion and fellowship to all whom Christ receives, design to comprise in our creed no other points than such as we deem essential to salvation, of which the following is a summary:

CREED.

ART. 1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only infallible rule of faith and practice.

2. We believe in one God, the Creator and Ruler of the universe, existing in a divine and incomprehensible Trinity, the Father, the Son Jesus Christ, and the Holy Ghost, and possessing all divine perfections.

3. We believe in the fall of our first parents, and the consequent entire apostacy and depravity and lost condition of the human race.

4. We believe in the incarnation, death and atonement of the Son of God, and that salvation is attained only through repentance and faith in his blood.

5. We believe in the necessity of a radical change of heart, and that this is effected through the truth, by the agency of the Holy Ghost.

6. We believe that the moral law is binding upon all mankind as the rule of life, and that obedience to it is the proper evidence of a saving change.

7. We believe that credible evidence of a change of heart is an indispensable ground of admission to the privileges of the visible church.

8. We believe that Christ has appointed Baptism and the Lord's Supper to be perpetually observed in the church. (This article, in the copy now used by the Oberlin Church, includes "the Christian Sabbath" as of "perpetual obligation in the Church.")

9. We believe in a future judgment, the endless happiness of the righteous, and the endless misery of the wicked.

O P P O S I T I O N O F C O N G R E G A T I O N A L I S M . 19

The sixth article of the *Constitution* provides for officers, meetings, &c.

ART. 7 of the Constitution: Any churches embraced in this General Association, may associate or consociate themselves in smaller bodies, in such manner as they please, not inconsistent with the principles of this Constitution.

NOTE. While we adopt the foregoing Confession of Faith and Constitution, as the basis of this Association, we, as a body, avow our adherence to the system of doctrines, and to the usages generally received among orthodox Congregational Churches in New England. We wish it to be distinctly understood that it is far from our intention to propose a substitution of the Articles of Faith of this Association, in the churches, instead of those which they have already adopted.

The following resolutions were also adopted :

1. That this Association has originated in an honest attachment to the principles of Congregationalism, in a wish to carry out our Saviour's laws of Christian Union, and in a regard for the welfare of many churches, both on the Reserve and in the region south of us, that have not been connected with any ecclesiastical body, and have been waiting for and desiring an organization of this sort.

2. This Association entertain a high regard for the Presbyterian ministers and churches on the Reserve, and would most cordially cherish their Christian fellowship, and our movement in forming ourselves into a distinct organization has not originated in any lack of confidence in those brethren, nor in any wish to be dissociated from their communion.

Thus, at last, the Union got itself organized under the name of Association, but prophets were not wanting who augured only disunion and distraction as the fruits of the movement; and some churches and ministers, who at first entered into the pro-

ject, soon after fell away. Whether in doing so, they "fell from grace," we are not informed.

In both the constitution and the doctrinal basis here adopted, we find something quite different from those upon which the Presbyteries were founded. After reading the fourth, fifth and seventh articles of the Constitution, together with the Articles of Faith, one cannot but think of the Michigan brother's definition of Congregationalism : "a ten acre lot, with a pair of bars on one side, but no fence around it." Good enough, if nothing mischievous needs to be kept out.

The Ohio Observer, by request, published the proceedings of the Convention, accompanying them with the following editorial :

We have before expressed our views relative to this movement, and our reasons for believing that the time for a change in our church polity had not yet come, and that evils would follow if a move should now be made.

But a move has been made ; a new organization will be completed ; and our earnest wish now is, that it may be founded on such principles as will most effectually secure peace and harmony to the churches, and be best calculated to avert the evils which we have predicted.

The fundamental principle of the effort is that of bringing all Christians into one church or denomination. All Christians may unite,—Methodists, Baptists, Episcopalians, Presbyterians, Congregationalists, &c.,—all who hold so much of Bible truth as is necessary to salvation. There is no mention made of the doctrines of Election, Perseverance of the Saints, Justification by Faith, Infant Baptism, &c. The principle is, we are bound to offer communion and fellowship to all whom Christ receives. Is this principle a good one, and can it be adopted ? We think not. Many of the doctrines which they hold are fundamentally wrong, and have a ruinous tendency. They may be Christians, but

so long as they hold these erroneous doctrines we can not consistently receive them to full communion; and thus declare to the world that in our opinion the denomination to which they belong is strictly Christian.

The article proceeds to point out other objectionable features in the Constitution above given.

The fundamental error adopted by the Association, consists, not in offering fellowship and communion with all whom Christ receives, but in identifying church relationship with Christian fellowship, and aiming to effect a spiritual union by mere external aggregation and amalgamation. True Christian union is to be effected, not by a loose organization and lowering down of the terms of church membership so as to accommodate everybody, but by suffusing all denominations and churches with the charity of the Gospel, and begetting that mutual love which overlooks and tolerates external differences. A heterogeneous conglomerate of discordant elements is very far from the true ideal of a church.

It is, however, worthy of record, that the church at Oberlin has stood, so far, as the embodied realization of the above basis. With how much real interior unity its members best know.

It was a little curious that the first convention, out of which the Oberlin Association grew, was called in Hudson; though the union could not there get itself born.

Immediately after the organization effected at Oberlin, the Rev. J. Seward again lifted up his voice of caution and admonition; calling attention to the established organizations, the Presbyteries, as best suited to the wants of the churches. The ground taken by the *Observer* caused a slight curtailment of its

subscription list, by those who entered the Association. Mr. Mahan immediately sent forth a sermon on the principles of Christian union, and Church fellowship. And the Observer republished the circular of Portage Presbytery, first sent out in 1833.

The Presbytery of Trumbull also published a circular, in view of the efforts made within its bounds, to alienate the churches; exhorting them to avoid division and strife, and adhere to the Presbytery, which was so well adapted to promote the union of Congregational and Presbyterian churches.

The organization of the Western Reserve Congregational Association, was regarded as fairly pitting Oberlin against Hudson and the Synod. An effort had previously been made to secure Professor Finney at Hudson; and thus, by friendly compromise, prevent the organization of a second Theological Seminary. This effort failed. About the same time the Oberlin men, particularly President Mahan, began to make prominent their distinctive and characteristic doctrines, particularly that called the doctrine of "Christian perfection." Taking also an active part in what was generally regarded as the ultra Anti-Slavery movement, Oberlin became henceforth an object of suspicion and aversion to most of the ministers and churches on the Reserve. Soon after the organization of the "Union," a caustic review of that movement appeared, setting forth that the thing at first originated at Oberlin, and was sent to Hudson to be subscribed, and complaining that "strangers on the Reserve should take this early opportunity to strike a blow at existing institutions, a blow tending to divide ministers and churches heretofore harmonious; (albeit this was disavowed by the mov-

ers.) They propose universal union, yet aim to break up our union, which is so satisfactory and harmonious; for the effort aims to draw off all Congregationalists and thus to produce alienations, divisions and dissensions." The writer also considered it unbefitting, "that a minister at the head of a Literary Institution, himself a member of Presbytery, should take the attitude of an assailant of Presbyterianism. Our ministers and churches generally, he maintained, are satisfied. If they wanted a change, let them effect it; but let it not be done by a few strangers, who do not so well understand our situation."

This article, of course, was answered, and the charge of aiming at divisions and schism repudiated. Discussion on both sides waxed warmer and fiercer. Soon after the doctrinal peculiarities of Oberlin began to elicit extensive public discussion and animadversion; and it became evident that the new Association could not secure the old fashioned Calvanistic Congregationalists.

Shortly after the organization of the General Association, a convention was held at Farmington, and the Trumbull Convention organized, in accordance with a provision in the Constitution of the General Association; adopting its Confession of Faith. How long this continued to exist, or what it accomplished the writer has not learned.

The General Association attained a continued, though for many years, doubtful existence. It may seem strange to Congregationalists abroad, that it should have fared no better in a region so largely populated by New Englanders. The reasons however were obvious to those upon the field.

The attachment of most of the churches and people, to the existing order of things, was strong; and they cared not to experiment with novelties. The movement was forced, and did not grow out of the churches. Much, even of the decided Congregationalism of the Reserve, stood aloof from the novel and heterodox theology, emanating from the new Association; and the antagonism between some of the independent Congregational Churches and Oberlinism, was every way as strong as between the latter and the Synod; and as ruthless divisions were at length driven through some of the independent churches, as through those connected with the Presbyteries. In short, the Congregationalism of the Reserve, was a mixed and heterogeneous mass, having no principles of unity which could continuously hold together its separate elements.

The Oberlin party gathered up the extreme radical, and somewhat Arminian elements, and attracted many of the restless and unstable elements, and produced a prodigious ferment, with occasional explosions.

But most of the Congregationalism of the Reserve, found less affinity far with that, than with Presbyterianism, and remained in its former position. Many who, at first, entered into the movement, were disappointed by the results.

ESQUIRE HUDSON.

The death of Esquire Hudson, in March, 1836, was a severe blow for the church in Hudson, and also for the orthodox, consociated Congregationalism which he had advocated.

A man of worth and piety, he enjoyed the respect and confidence of all; though known as the firm advocate of a change

in ecclesiastical matters. Yet the testimony, left shortly before his death, in a letter written to Rev. J. Seward, exhibits a change in his convictions relative to the expediency of further prosecuting the agitation, and also shows the candor and Christian spirit of the man. An extract from the letter runs as follows:—"It being my honest conviction that the Congregationalism which I am endeavoring to sustain, is that happy medium between the independency of the church and the dictatorial power of the clergy; which is best calculated to promote the piety and peace of all concerned; as well as being most scriptural of any hitherto devised; I must urge it on the consideration of both ministers and people; but shall at present refrain from publishing any thing more on this subject; because, among other reasons, I find I can not express myself freely, without making statements which would have the effect of lessening the influence on the public mind, which our good ministers ought always to exert. The cause of Christ ought certainly to be dearer to me than my own reputation or any worldly consideration."

The rugged pioneer, esteemed citizen, and devoted Christian, sleeps in peace. On his tomb-stone the visitor may still read the epitaph of his own selection—"A poor sinner, saved by grace."

CONGREGATIONALISM AND THE EXCISION.

The years thirty-six, thirty-seven and thirty-eight, formed a stormy and trying period for the Reserve Synod. On one side was decided and restless Congregationalism constantly working against it on account of its Presbyterianism. On the

other side was a large proportion of the General Assembly denouncing it for its Congregational irregularities. Yet, it is to be testified to its credit, that through all these commotions, it preserved its equanimity and harmony, and quietly worked along in its appointed sphere. Its meetings were peaceful and pleasant, exhibiting Christian love and fidelity to the members and churches, and to the Head of the Church, who did not fail to manifest his approbation.

Nor, despite all the efforts made to weaken and subvert it, did most of the churches and their members fail to see in it an organization happily adjusted to the character and wants of the churches, and an organization efficiently laboring for the cause of Christ.

In the winter of 1836-7, Rev. James Eells, Sen., published a short series of candid articles, exhibiting the Scriptural basis and principles of the Presbyterian polity. Rev. J. Seward, the proper historian and guardian of the peace of the churches, sent forth, anew, his wholesome instructions and exhortations. While more passionate pleaders, both for the Synod and for Congregationalism, failed not to use both voice and pen with facility and zeal.

The General Assembly of 1837, however, sent down upon the persecuted Synod, an avalanche that surpassed all preceding onsets.

We are now to consider the Excision of the Western Reserve Synod from the General Assembly, merely in its bearings upon Congregationalism.

The Synod was, at this time, the most prominent exponent of the Plan of Union. The Congregationalism embraced in it,

and around it, brought it into evil repute with the Assembly; and, mainly on this account, the Union was repudiated, and the Synod spurned away.

Here then, it might have been surmised, would be the end of the Plan of Union and its fruits. Congregationalists knowing the extent of Congregational sympathy and elements in the Synod, and the small proportion of original Presbyterians, could but have regarded this movement as offering the very best opportunity to transform the Presbyteries into Consociations, and secure their favorite polity.

To the Presbyterians, the question must have been paramount, what shall we do? Now, if ever, was the time to go over to pure Congregationalism. And considering the opposition which Presbyterianism has ever met upon the Reserve, it is difficult to see why a change at that time would not have been advisable.

Could orderly, orthodox associations and consociations have been then established and generally acquiesced in, subsequent agitations might have been prevented. A few more churches would probably have gone to the Old School Assembly; and some churches might have been divided and ruined. But judiciously organized Consociations might probably have gathered most of the churches, then in the field, and held them.

Such a change, however, neither met the approbation of the leading ministers and churches, nor the will of Providence.

The Plan of Union had now become a permanent institution, and had a destiny before it. The Associated Congregationalists would not now desert their Presbyterian brethren, who had been for their sakes disinherited; nor would the

Presbyterians consult their own comfort, reputation and connection, so far as to abandon the brethren and churches with which they had so long fraternally co-operated. The Union Synod was not a failure, and could not be demolished. Strong in its own frame work, and in the love of its churches, stronger in the affection and guardianship of the Lord whom it served, it braved the shock of excision ; and, like a strong ship, struck by an iceberg, tremble for a moment, but righted again, re-adjusted sail and rudder, and moved off as strong and majestic as before.

Thus it was demonstrated that the ecclesiasticism of the Reserve was adequate for its mission, adapted to the people and the soil on which it grew, and could not be subverted.

It does not appear that the Congregationalism which opposed it, gained any thing by the excision. The battle against Oberlin polity, theology and education, went on ; and the antagonism between Oberlin and the orthodox and orderly Congregationalism of the Reserve, became more prominent.

Efforts were now and then made, as aforetime, to start Orthodox Congregational Associations and Consociations.* Zealous adventurers from New England often set about the work courageously, lacking no perceptible talent which could minister to their success. Beautiful organizations were sometimes effected, and began to work hopefully. But invariably, they found a lack of sympathy and of material ; and after a few years of decline and struggle, sank to rise no more.

* The term Orthodox is used on the Reserve, not in distinction from Unitarian, as in New England, but to distinguish Calvinistic from Semi-Arminian and Oberlin peculiarities.

How many specific efforts have been made since 1832, to establish purely Congregational bodies on the Reserve, is perhaps unknown to any person of ordinary powers of memory. Yet, out of them all, there has not yet arisen one, which has answered the expectations of its founders, or become, in any sense, a rival of the Synod or Presbyteries. Each of them, however, has undoubtedly assisted to keep alive the seeds of discontent, and prevent some of the churches of the Reserve from harmonizing with the others. There is a large number of Congregational Churches on the Reserve, standing alone, unconnected with any body of churches; and any successful effort to unite these churches into fraternal co-operation with each other, if with nobody else, would do Christ service. Of late, there seems to be a prospect that something may be done in this direction.

The *Puritan Association*, organized November, 1852, enjoys a good reputation, as a sound, Calvinistic, orderly body; embracing ten or twelve ministers and several churches. "If a large, efficient, orthodox Congregational Association ever arises in this region, this will probably be the nucleus around which it will gather.

The "Medina Association," and the "North-eastern Association of Ohio," less known to the writer, are also believed to be promising, though small bodies, and laboring with a Christian spirit to build up churches kindred to those of New England.

The most important Congregational movement of later years, was the formation, in 1852 of a State Conference. The call for the first convention issued from Marietta. The first meeting was held at Mansfield, and the roll of members comprised

seventy-six members of convention and forty-four churches. What proportion of those were from the Reserve is not known. It was not the least remarkable feature of this convention that it first united in friendly conference, representatives of all the different styles and classes of Congregationalists in the State. And the remark of many of the attendants was, "we were surprised to find ourselves so much alike." This surprise probably grew mainly out of the fact, that the Oberlin brethren met with those who enjoyed an unquestioned reputation for orthodoxy. Whether the present resemblance grows out of a modification of Oberlin, or of the others; or is merely the result of an unprejudiced comparison of views and aims, is unknown to the writer.

It is to be hoped, that the effort so successfully begun, of uniting the scattered and independant Congregationalists of Ohio, may be efficiently prosecuted; provided, the Congregational sectarianism, which certain organs have been kindling of late, can be excluded.

Still, it is not to be ignored that the fact, that these conferences embrace all the types of Western Congregationalism causes them to be regarded with distrust, and keeps back many, whose prejudices against Oberlin have been too long growing to be readily removed.

As this Conference is apparently destined to exert an important influence upon the Congregationalism of the Reserve; its doctrinal basis and constitution are here inserted.

CONSTITUTION OF THE CONGREGATIONAL CONFERENCE^{OF OHIO.}

1. In the constituting of this Conference, each local Conference or Association, approving the basis herein proposed, shall be entitled to

send as many delegates as there are churches connected with it, not less than one half of the delegates appointed being lay members, and each church which, from present existing circumstances, remains independent and which accedes to the basis of polity and doctrine herein laid down, shall also be entitled to one delegate, and this delegate shall be a lay member as often as each alternate year.

2. The Officers of this Conference shall be a Moderator and Scribe, to be elected annually by ballot, and also a Register to hold his office for three years and until his successor shall be elected; and he shall be *ex officio* a member of the Conference.

3. Ordained ministers and laymen of evangelical churches who may be present at the meetings of this body, may be invited to sit as corresponding members.

4. The objects of this Conference shall be to promote harmony and intercourse among the churches of the State and to secure a more extensive co-operation in every good work.

5. The several local Conferences shall retain their individual rights and privileges, and no ecclesiastical power or authority shall ever be assumed by the Conference or be delegated to it.

6. This Conference shall meet on the third Tuesday of June, annually, at 7 o'clock, P. M.

7. This Conference shall establish its own Bye-laws and Regulations, subject to alterations at the future meetings.

8. The Conference may interchange friendly correspondence with other religious bodies.

9. At each meeting of the Conference, a first and second preacher for the next meeting shall be chosen.

10. Any local Conference or church may withdraw from this body by assigning the reasons in writing, to the Secretary.

11. The Constitution of this Conference except the fifth article, may be altered at the annual meetings of this body, by two-thirds of the members.

PREAMBLE AND DOCTRINAL BASIS.

Believing that the time has come for the formation of a State organi-

zation among the Congregationalists of Ohio, which shall secure harmony of sentiment and co-operation of action, we, in convention assembled, recommend the system of a General Conference, established on the following doctrinal basis, which we understand to be, for substance of doctrine, in harmony with the Westminster Shorter Catechism and with the system currently known as New England divinity.

DOCTRINAL BASIS.

We believe that there is one only living and true God, self-existent and infinite in every perfection, the Creator, Preserver, and Governor of the Universe.

That God is revealed in the Scriptures, as the Father, Son, and Holy Ghost: that these three are in essence one, and in all divine attributes equal.

That the Scriptures of the Old and New Testaments are the word of God, given by inspiration, and are the only unerring rule of faith and practice.

That man was at first in a state of perfection; from which he fell by transgressing the divine commands; and that in consequence of his disobedience, the hearts of all men, until renewed by divine grace, are without holiness and wholly alienated from God.

That man, as a sinner, deserves the curse of God, which is eternal death; that he can make no atonement for his sins, nor in any way deliver himself from the just penalty of the divine law.

That God has, by the death of his Son, provided an ample atonement for the sins of the world; that salvation is freely offered to all; and that all who truly repent and believe in Christ shall be saved; and that those who reject the gospel will perish through their own impenitence and unbelief.

That the hearts of men are so desperately wicked and averse to God and holiness, that if left to themselves, they will with one accord reject the offers of pardon through Christ and perish, but that God, in the sovereignty of his love and to magnify the riches of his grace, has from all eternity purposed to bring an innumerable multitude to re-

penitance and finally to glory ; and that all who are saved will owe their salvation to the mercy of God alone, and not to any works or merits of their own.

That without a change of heart effected by the agency of the Holy Ghost no one can be an heir of eternal life ; and that all who have been thus renewed will be kept by the power of God through faith unto salvation.

That Jesus Christ has a true church in the world, consisting of those who are friends to, and believers in, Him, and that all such, on a visible profession of their faith, have a right to its sealing ordinances (baptism and the Lord's Supper) and to baptize their infant offspring.

That the Christian Sabbath is an institution of divine appointment, and its observance of perpetual obligation.

That Jesus Christ will appear at the end of time to raise the dead and judge the world, and that all shall then receive a sentence of just and final retribution, the wicked be doomed to endless punishment and the righteous received to life everlasting.

The constitution and basis of the Huron Congregational Conference is also subjoined ; which was organized in 1852 as an auxiliary to the State Conference. This Conference embraces the Oberlin brethren of Lorain, Huron and Erie Counties. The reader may compare it with that of the "General Association" of 1836.

CONSTITUTION.

1. The name shall be The Huron Congregational Conference.
2. Its objects shall be to promote Christian harmony and intercourse among both ministers and churches and to secure a more effective co-operation in every good work. It shall not curtail the absolute control of the churches embraced within it over their own discipline, or their relations to their pastors, and it shall neither assume nor accept any ecclesiastical authority.

3. Any minister in good standing in some local church, may become a member of this Conference by consenting to its doctrinal basis as containing substantially the doctrines of the Bible, and by signing his name to the constitution.

4. Any Congregational Church may become associated with this body whose articles of faith agree substantially with its doctrinal basis; and every church thus associated shall be entitled to two delegates at any meeting of the Conference.

5. Either churches or ministers (being in good standing in the Conference) may dissolve their connection with this body at their written request.

6. The officers of this Conference shall be a Moderator, Scribe, Register, and Treasurer, the two former to be elected annually, and the two latter at the discretion of the Conference, and all by ballot.

7. The Conference, when organized, shall make its own Bye-Laws and appoint its own meetings.

8. This Constitution may be amended at any annual meeting, by a majority of two thirds of the members present.

DOCTRINAL BASIS.

This embraces the following points of belief:

1. That the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only unerring rule of faith and practice.

2. That the Lord our God is one Lord, the Creator and the Ruler of the universe; and that He reveals Himself to us in the Scriptures as the Father, the Son, and the Holy Ghost, each possessing all divine perfections.

3. That by the disobedience of one man, sin entered our world, and that previously to regeneration, all moral agents of the race are enemies to God by wicked works, and their moral character is therefore *entirely sinful*.

4. That all sin is transgression of the law of God, and deserves eternal death.

5. That the Son of God became incarnate, and by his sacrificial

death made an ample atonement for the sins of the world, thus ensuring salvation to those, and those only, who repent and believe in his name.

6. That all men are averse to God and holiness; that, left to themselves, none ever repent and believe in Christ; that hence there arises a necessity for the interposing moral power of the divine Spirit to renew and sanctify; and that even Christians owe their perseverance in a holy life, as well as their regeneration, to the sovereign grace of God.

7. That, hence, salvation is indeed all of grace; yet that true faith works by love, and is evinced by sincere obedience to all the known will of God.

8. That the provisions of gospel grace are purposely made so ample that victory over the world and sin is attainable by faith.

9. That the moral law is essentially embraced in the gospel and enforced with even enhanced obligation.

10. That baptism and the Lord's Supper are the ordinances of the Christian church, and that all who profess faith in Christ and lead a correspondingly blameless life, are entitled to its fellowship and ordinances.

11. That God has ordained the Christian Sabbath to be perpetual.

12. That at the end of time Christ will appear, to raise the dead, judge all the race, and award to the holy, everlasting life in heaven, but to the wicked, everlasting punishment in hell.

The question now arises, why no efforts, to build up a large and efficient Congregational body on the Reserve, have as yet been successful.

The causes are several, and are to be found, *partly, in the genius of Congregationalism itself*, which is antagonistic to strong and extended co-operative organizations. The churches planted in the wilderness felt strongly the need of sympathy and co-operation, and therefore naturally sought association with the nearest Christian organizations of kindred spirit, and

naturally joined in building up such institutions of their own, as would unite and harmonize them.

There have been adequate material and effort here; but the modified Presbyterianism of the region has proved too strong and too well adapted to the wants of the people, to give way before any thing else.

The *indefiniteness and variety of Congregationalism* in the West has also operated against its success. Some have advocated Independency; others, Associations; others, Consociations. Some would have a Calvinistic creed; others, a creed Semi-Arminian; and still others would adopt a basis which would embrace every body calling themselves Christian. Without unity there can not be strength.

The *character of those who labored for exclusive Congregationalism* has also operated against their success.

They have not generally been men long acquainted with the churches of the Reserve; nor men who had obtained any strong hold upon the people. Generally they had but a partial acquaintance with the field and the material upon which they were to work. Coming with strong denominational prejudices, full of zeal, confident of their own abilities; and finding some few "old settlers" to sympathize with and encourage them, they have rashly begun to build without having counted the cost, and invariably found that they had not wherewith to finish.

The *rash zeal of the Oberlin brethren*, also, did much to prejudice the cause of Congregationalism, both on the Reserve and abroad. The policy of purposely dividing churches, and organizing rivals where there were scarce materials for a sin-

gle organization ; carried, as this policy was, to the dismemberment even of independent Congregational churches ; making two or three questions of moral reform, and as many doctrinal dogmas of questionable truth, paramount to all other interests of Christ's kingdom, could but work disaster to all concerned. It will take ages to wash away the stain and odium, and heal the evils, wrought by that short sighted and schismatical polity. The policy is no longer practiced ; but there are regions upon the Reserve, which were so desolated by it, that long culture, and much toil, and rich showers of grace alone can bring them back to fertility. It is a matter for thanksgiving to God that the Oberlin brethren have at length discovered, that the way to unite Christians and churches, is not to break up all existing unions, and shatter to pieces churches and ecclesiastical bodies, and fetch back chaos, in order to begin the world anew. The Plan of Union tolerated minor differences, yet adhered to the orthodox standards, and secured an efficient co-operative polity. The Oberlin plan tore away doctrine and polity, and proposed only to construct a conglomerate, ignoring vital disagreements ; clamoring for universal brotherhood, yet scattering universal discord.

But, a prominent reason, still existing, why purely Congregational organizations cannot succeed on the Reserve, is found in the existence of the Presbyteries, which constitute an adequate Congregational machinery for all but zealous sectarians. Most of the churches and people have felt that the Presbyteries subserved the purposes of a bond of union to unite or consociate them ; a council to advise ; and an association to guard the doctrinal purity of the churches and ministry, with-

out exercising over them any oppressive control or tyranny. The majority have been contented and satisfied with the original organizations,—have loved and clung to them; and so doing, the latter could not be superseded. And had it not been for the continued outcries and agitations of a few overzealous propagandists, the churches might have enjoyed untroubled peace, and the Synod have gathered up and united in fraternal concord nearly all the churches of the Reserve.

New England Congregationalism, in New England, is admirable; but in mixed communities, where there is no unity of sentiment, where all manner of wild opinions and movements abound, and where a different polity has pre-occupied the soil, it cannot accomplish what it does in New England. And the difficulty is necessarily increased where all varieties of Congregationalism attempt to occupy the same field.

And why should not the Reserve cherish its own original ecclesiasticism, as well as New England or New Jersey? Why shall any imported polity be forced in, where there already exists a system capable of answering all demands, and having, by thirty years unsurpassed fruitfulness, proved itself a true and healthy agent?

The better portion of the Reserve churches took the Plan of Union as a finality; and they will adhere to it. Repeatedly it has been proved that no general interest can be awakened, either for pure Congregationalism or pure Presbyterianism, as an Ism, and an opponent of the native institutions of the region. No High Churchism can flourish in this soil, whatever be its type; nor can any outcries against co-operative institutions, prevent the co-operation of those who were born and

bred together, and feel themselves one in Christ. And the minister, the layman, and the periodical, which make denominationalism least prominent, and Christian charity most prominent, will here be most successful.

CHAPTER IV.

THE GENERAL ASSEMBLY AGAINST THE PLAN OF UNION.

The Plan of Union was promulgated by the General Assembly in 1801. During thirty years it was believed to work admirably, and under it many new regions were evangelized. About the time, however, that Unionism, Radicalism, Oberism and other Isms began to work upon the Reserve, many of the Presbyterian brethren at a distance, not understanding the precise attitude of things in this region, nor discriminating between the noisy and anomalous agitators of the time, and the orderly and conservative body of the churches, became greatly alarmed and scandalized ; and began to lament that they had taken troublesome boarders into the family. It now began to be suspected, either that the Plan of Union was a great error, or that the Synod of the Reserve and others affiliated with it, had widely departed from their lawful privileges and obligations ; and it was openly rumored that there were heresies in doctrine and irregularities in practice wholly inconsistent with Presbyterianism.

These complaints called out an article in April, 1833, written by Rev. J. Treat, and published in the *Observer*, entitled "*Presbytery of Portage vindicated.*"

The article notices charges made against the "orthodoxy and the integrity" of that Presbytery. The charge of heterodoxy the writer deemed unworthy of notice, until it should be shown that the Presbytery had departed from the principles upon which it was organized, and which were sanctioned by the Synod of Pittsburg, when that body recognized it.

The charge of disingenuousness related mainly to the fact, that the Presbytery was governed partly "by rules of its own making," and had in it Congregational churches; the accusers claiming that it pretended to be Presbyterian when it joined the Synod, but that it was now virtually a Congregational body.

To this charge Mr. Treat replied that the Presbytery was "the same thing now that it was at its formation," and when received by the Pittsburgh Synod. The Presbytery always professed to be governed by its own rules; rules, based upon the Plan of Union, by which the churches were permitted to adopt either the Presbyterian or Congregational form of government, and to be represented in Presbytery by delegates. These rules, moreover, were, in October, 1818, presented to the Synod of Pittsburg, and by the Synod submitted to an able committee, who reported in their favor, and also in favor of the orthodoxy of the Presbytery. That committee's report was unanimously adopted by the Synod. This peculiarity of the Presbytery, he continues, had also been fairly presented to the General Assembly; particularly in a statement sent up to the

Assembly in 1821, in answer to an overture to the Presbyteries respecting the “revised form of government and forms of process.”

Thus commenced the agitation which resulted in the excision of 1837. We discern two specific accusations in the original complaints. Both of these, and several other considerations, had their influence in producing the final issue.

The Presbyteries and Synod doubtless had the reputation of much that did not belong to them; and ever have been, to a certain extent, identified, by persons at a distance, with many of the principles and movements against which they were most earnestly contending. To this day, there are many Presbyterians in different parts of the country, who never discriminate between the Oberlin Congregationalism, and the Congregationalism embraced in the Presbyteries; and who have no apprehension of a strong, orderly, Calvinistic body on the Reserve, such as the Synod has ever been. The excision was in part brought about through misapprehensions of this sort. Had the General Assembly made a thorough investigation, and learned the prevailing theology, spirit and aim of the Synod, and its precise attitude relative to the evils complained of, its course would probably have been different.

Yet there were causes operating, which probably must, in time, have resulted in a division of the Presbyterian church; and the Plan of Union was made a scape goat upon which to lay the sins of revolution and schism.

In the first place, there was a *growing denominational feeling in the Presbyterian church*, which no longer cherished the charitable spirit out of which the Plan of Union grew. A

large proportion of that body were tired of the co-operative benevolent Societies, and anxious to control exclusively their own missionary operations, and appropriate the fruits. The work of missions had now become a very different thing, from what it had been in the year 1801; and the General Assembly no longer felt dependent upon the Connecticut Missionary Society, to support its missionaries.

There was also a strong *sectional feeling* which had its influence in producing the schism. The General Assembly, particularly in the year of excision, was largely controlled by southern men, full of indignation against the anti-slavery enthusiasm, which was burning fiercest in the regions covered by the obnoxious Synods. The Synod of the Reserve was known to be largely anti-slavery in its elements and spirit, and this intensified the local prejudice, which was partly generated by other causes.

Doctrinal peculiarities were much harped upon; and certainly there was some occasion for complaint. But no one, who has been intimately acquainted with the Western Reserve Synod, and with the predominant theology of the Old School Presbyterian Church, can avoid the conclusion that the outcry about doctrines has been mainly, either a misapprehension, or a device by which to justify and gratify prejudices, founded upon something else.

At the time when the disaffection began, there were a few Congregationalists in the Presbyteries who held doctrines repugnant to all staid Presbyterians. We have before noticed the practice of receiving Congregational ministers upon certificate, in the same manner that members from one Presbytery

were received into another. By this means, certain ministers from New England, who had adopted the views of Professor Taylor, of New Haven; some of the Oberlin men also, and perhaps a few others in bad odor amongst strict Calvinists, had come into the Synod. Many of the ministers in this region were also inclined to what has since been called the New School Theology; though scarcely any two persons could agree in a definition of that great heresy; and to this day it remains a profound mystery to most persons, what the real difference, between New and Old School Theology, is.

That the prevailing theology of the churches and ministers, embraced in the Western Reserve Synod, had no affinity either with Taylorism or Oberlinism, is very certain. And nothing could have been more unjust than to repudiate the Synod on account of the small amount of elements of that character embraced in it; particularly when, as at the time of the excision, those elements were fast separating, and collecting elsewhere, according to their native affinities.

It is therefore to be admitted, that the Plan of Union had introduced temporarily, a small heterodox element into the fellowship of the Presbyterian Church. But that the Synod, as such, was heterodox, or the objectionable elements extensive enough to justify the excision of the whole, could only be believed by those who were misinformed. As such, the Synod has ever been strictly Calvinistic, adhering to the doctrinal standards of the Assembly's Confession and Catechism, and maintaining Presbyterian discipline and order, so far as was consistent with the Plan of Compromise upon which it was based.

The church of the Reserve adhered to that Plan, was faithful to it, and was determined to adhere to it ever. The General Assembly was tired of that Plan, determined to get free from it; and violently repudiated it and all that had grown up under it.

The point most insisted upon by the General Assembly, at the time of the excision, and which stands in the records as the prime rock of offense, was the original unconstitutionality of the act of the Assembly which first endorsed the Plan of Union.

It certainly was an anomaly in Presbyterianism. But there ever will be those, who will wonder how the Assembly of 1837 happened to be so much wiser and more constitutional than the Assemblies which had, for thirty-six years, preceded it. And particularly must it be regarded as strange, that the discovery of unconstitutionality was not made when the Constitution of the Presbyterian Church was revised and adopted, almost created, twenty years after the Plan of Union was in operation.

The particularly odious feature in the practical working of that Plan, was the admission of Congregational Deacons and committee men into ecclesiastical bodies, upon equality of privilege with Elders of the Presbyterian Church.

But it is not in accordance with the true spirit of Presbyterianism to lay so much stress upon the ceremony of ordination, as to look with horror upon an officer appointed in another church to fulfil the same offices, and chosen for like virtues, standing in very nearly the same relationship to the church, as the Presbyterian Elder, even if appointed in a slightly dif-

ferent way. There was evidently an unnecessary and invidious nicety of discrimination used here. An acquaintance with both the officers of consociated Congregational Churches and Presbyterian Elders, discloses no such dissimilarity as renders their co-operation impracticable in ecclesiasticism. It can not be possible that Presbyterial action was vitiated by the participation of such representatives of Congregational churches as were introduced by the Plan of Union. An unprejudiced examination of the whole subject, shows that the real grounds of division were, High Church denominationalism, a dislike of the co-operative benevolent institutions, particularly the Home Missionary Society, a fear of the democratic tendencies of Congregationalism, and an undue apprehension of the extent of Armenian doctrines and irregularities in practice, introduced into the Synod under the Union.

Had a judicious effort been made, these irregularities might have been corrected, and these heterodox elements expurgated (as they soon after indeed worked themselves out), without the excision. Yet there probably never could have been complete harmony between the elements that separated, between co-operative and exclusive Presbyterians ; and sooner or later a division was unavoidable.

Of the particular methods by which the excision was brought about, it is not necessary to speak. No union so intimate and of such long standing, can be violently sundered, without strategy and counter strategy and cruelty and unrighteousness. But the end, deliverance from the Union, being predetermined, means would be found in time to consummate it. They were found and used. And the unsuspecting family of churches,

that had grown up under that Union, without suspicion of illegitimacy or consciousness of offense, were suddenly appalled to find themselves cast out as children of the bond-woman, not only without name or inheritance, but branded as infamous. It is naturally impossible for those who were thus rejected, ever to feel that they were treated kindly or even civilly, much less in a christian spirit; though they may, and should, forgive the excesses of sectarian zeal.

It is probable, that those who produced the excision, "verily thought they did God service thereby." And doubtless there was a wise providence, though unseen, directing the movement. It is perhaps better that the two great branches of Presbyterianism, representing two distinct phases of the age in which we live, should be separate and free, each, to develop, its peculiar spirit and tendencies, rather than to cripple each other, and neutralize their strength and efforts, in vain contentions. There was a destiny that drove them asunder. Let them forget the past, and exercise henceforth towards each other the charities which the Gospel requires.

CHAPTER V.

CONCLUSION OF ECCLESIASTICISM.

It might have been expected that after the excision, the rejected Synods would have resolved themselves into their separate native elements, and the Congregationalists and Presbyterians, have sought each connections with which they would naturally better affiliate. But they were too strongly united, and had a life of their own too vigorous to be dissipated.

After much perplexity, prayer and deliberation, the new Assembly was formed. The Synod lived, the Presbyteries and churches lived; the Plan of Union lived; co-operative, charitable, American Presbyterianism and Congregationalism lived; and worked, and advanced more rapidly than before.

Yet, let it not be imagined that these agitations and rputures produced no serious injury. It was not possible for an ecclesiasticism thus beset, on one side by hostile Independency, and on the other by as hostile Presbyterianism, to accomplish the work it might have done, if let alone. The excision took off a few churches to the Old School body. The loss in this way was trifling. But the confidence destroyed, affections alienated, plans frustrated, and prospects blighted, time cannot wholly

repair. But the Congregational disaffection and hostility has really been much more injurious to the Union Synod, than the Presbyterian excision. The Presbyterian opposition came openly and suddenly in one concentrated storm. When that had passed, and serenity was restored, nothing more was to be apprehended, from that quarter. Presbyterians living *on the Reserve* have never much troubled existing things. But the Congregational schism, rooting into the soil, and breaking out here and there almost yearly, in some new eruption, has continued to eat away the life and vigor of the Synod.

By this agency, many of the churches have been weakened and distracted, and all more or less frustrated in their labors. We do not impugn the motives of those who have pushed division, but we believe their zeal was "not according to knowledge." Nor can we justify those who have merely stood aloof in sullen isolation, refusing to co-operate with other churches. They have suffered, and the cause of Christ has suffered by this exclusiveness.

In conclusion something must be said relative to the prospects of the Synod.

It is common for sectarians, on both sides, to speak of the Plan of Union as about defunct, and soon to vanish away. Many anticipate the dissolution of the Western Reserve Synod, and others similarly constituted, if not of the New School Assembly; and expect to see the Presbyterian element return perhaps to the Old School body, and the Congregational come out as pure Congregationalists. A thorough acquaintance with these bodies however, warrants no such anticipations. The Plan of Union is to day a living reality, as vigorous in many

places, as it was twenty years ago. Neither Young Presbytery on the one side, nor Young Independency on the other, at all disturbs the stable churches that have grown and worked fraternally together, for a third of a century, and more. The fickle and restless, the sectarian and radical, may change and agitate. The Synod may be yet more diminished: and new rivals may arise; the Old School body may reclaim a few: Independency may win a few; but most of the churches and ministers are contented with the Union and will adhere to it.

The *Anti-Slavery agitation*, has been a fruitful theme for disunionists. By a false interpretation of the import of communion and church fellowship, all churches and Christians holding any connection with the General Assembly, have been constantly accused of sanctioning and sustaining Slavery. The principle is simply that of Garrisonian disunion, applied to ecclesiasticism; a principle false in its philosophy, incendiary in its spirit, and pro-slavery in its results. The Union Synod and Presbyteries are unqualifiedly anti-slavery in sentiment, and believe that they are accomplishing more for the cause of freedom by their present position, than they could do by secession. Weak brethren, and unstable churches are frequently befogged, frenzied and led away, by wild disorganizers, to their own injury and nobody's benefit. But the fanaticism of the anti-slavery movement has mainly passed, and all the North is coming to a rational unity of sentiment upon this subject, which promises to lead to united action, by which something better than mere froth and denunciation, may be produced. The real sentiment of the Reserve upon this subject is one, and it can not be that churches will much longer foolishly suffer them-

selves to be distracted by the slight differences of opinion existing relative to the means by which Slavery should be opposed.

An important modification has also occurred in the policy of the Oberlin, or Radical Congregationalism of the Reserve. The division of churches is no longer pursued as a leading aim; and the doctrinal peculiarities of Mahan and Finney attract little attention. A visible tendency towards at least modified Calvinism, is discernible in that quarter; or, at least, a weariness of the notoriety and singularity that once seemed to be gloried in. Apostles of disunion no longer traverse the land as aforetime, drawing multitudes after them.

In short, quietude and peace are returning, and as a consequence, churches long distracted and desolate are begining to experience rich revivings of religion. Men begin to think once more about their souls, and the Kingdom of God, and to remember that the Lord rules over the world, including the Western Reserve. Reason, faith, hope and charity are not dead; and there are tokens that a better day is dawning. This field has been unsurpassed in radicalism, agitations, novelties, and excitements. From the time when ranting advocates of "Unionism," and steam-engine revivalists, and abolitionism, run mad, first began to traverse the Reserve, twenty years ago, to this day, many of the people of the Reserve have been alternatly roasted and chilled, by spiritual "chill-fever," which has consumed the vigor and life of the churches.

Can we never learn that agitation is not reform, and that denunciation, secession, reorganization and excitement do not convert sinners, confirm Christians, nor extend religion, nor

purify the church? And can sectarian propagandists never discover that there is here an indigenous ecclesiasticism, adapted to our mixed population, deep-rooted in the hearts of our most stable christians and churches, fully adequate to secure freedom, progress, efficiency, and stability, and happily adjusted to the vital principles both of co-operative Presbyterianism, and of consociated Congregationalism?

The difficulties in our churches have not grown out of the Plan of Union; but out of the High Church sectarianism that has on either side opposed it. And these difficulties are to be escaped only by ceasing to denounce, divide, and experiment with new organizations; and by charitably uniting in, and cherishing the natural Union which love to Christ begets, and which was beautifully illustrated in the first thirty years of our history.

God be praised, that these truths are becoming appreciated by our people, and that a reaction in favor of peace and order and devotion to the spiritual, rather than the external and carnal, has commenced. May the rising light increase and blaze into the perfect day, and God's Spirit come back and baptize all our churches with new life and love.

CHAPTER VI.

EDUCATIONAL MEASURES AND INSTITUTIONS.

The enterprising, intelligent and pious settlers of the Western Reserve, early manifested a deep solicitude for the education of their youth. As soon as settlements were large enough, little schools were collected and the best available teachers employed.

Very soon the attention of the people, particularly of the ministers and pious families, was directed to the establishment of an institution of a higher order than the common school. Through the efforts of some of these men, who had at heart ultimately the establishment of an institution adequate to the preparation of young men for the ministry, an act was passed by the Legislature of Ohio, on the 16th of April, 1803, "incorporating the Trustees of the *Erie Literary Society*." These Trustees were, David Hudson, Eliphalet Austin, Henry Champion, John Leavitt, Martin Smith, Ephraim Root, Harmon Canfield, John Walworth, John S. Edwards, William Hart, Turhand Kirtland, Solomon Griswold and Rev. Joseph Badger. The act of incorporation gave them power to hold property,

erect buildings for a College or Academy, determine the name of the Institution, purchase apparatus, employ instructors, *i.e.* President, Professors, Tutors, &c.; have a common seal, and fill their own vacancies.

But the country was yet too new and the settlers too limited in resources to proceed very fast with such a project. The Trustees met but seldom, and for many years confined their efforts to the attainment of a fund adequate to start the institution.

February 19, 1810, the Legislature added Eleazer Hickcox and Peter Hitchcock to the Board of Trustees. No regular records were kept until November 13, 1816. At that time, a meeting was held at Warren. From the minutes of that meeting it appears that T. Kirtland was President of the Board and J. Leavitt Secretary. Messrs. Edward Leavitt and Wal-worth had died, and Mr. Tomlinson, Rev. Luther Humphrey and Rev. John Seward were appointed in their places. Peter Hitchcock was appointed Secretary, and continued to discharge the duties of the office as long as the Board continued to act. At the same meeting, Messrs. Canfield and Smith resigned, and Rev. Wm. Hanford and Benjamin Whedon were elected in their places.

April, 1817, the Board appointed committees from their own number, to solicit donations. The enterprise now assumed a more religious aspect. August 22, 1817, Eleazer Hickcox was appointed agent to take care of the real estate belong to the Corporation, and D. Hudson was associated with him, with power to lease the real estate for any time not to exceed twenty years. The Secretary was directed to apply to

the Legislature for a remission of taxes, penalties and interest due upon the lands of the Corporation.

January 23, 1818, an act was passed "exempting from taxation the lands of the Erie Literary Society." In the fall of 1817, the Trustees voted to "erect a building in the township of Burton, for the use of the Corporation," &c. Voted also "to appoint a committee of five to examine what number of scholars can be procured for the ensuing winter, and if a sufficient number offer, to employ an Instructor, provided a suitable person can be found."

The year 1817 also gave birth to another educational movement, designed to co-operate with the institution, to be started at Burton.

The Grand River Presbytery, at a meeting in Austinburg, February 12, 1817, organized itself into an Educational Society, to be known as the *Grand River Education Society*.

In 1818, the Prudential Committee of this Society, in the name of the Trustees, published in pamphlet an "ADDRESS," commanding the objects of the Society to the "friends of *Science and Religion*," earnestly soliciting co-operation by individuals and by "Auxiliary Societies." At this time, they reported that they had two beneficiaries under their care, and that "other pious youth were intending to apply as soon as opportunity should be presented."

June 14, 1819, the Trustees of the Erie Literary Society appointed a committee of two, with discretionary power to sell the real estate of the Corporation, or to lease it for a term not exceeding ninety-nine years.

Also, a committee to collect and appropriate funds for the

completion of the building, so that a school might be commenced by the first Monday of November, 1819. Also, a committee to prepare rules and a course of education for the school. The course of study adopted, comprised Reading, Writing, Arithmetic, Grammar, Geography, Elocution, Logic, Belles Lettres, Latin, Greek, Mathematics, and any other branches usually taught in the Literary Institutions of New England." Text books were prescribed; and it was specified that the Principal should be a graduate of some American College.

The dedication of the building was appointed to take place on the second Tuesday of November, 1819. Rev. J. Seward was requested to preach a sermon upon the occasion.

April 11, 1821. The committee were instructed to employ Mr. David Coe as Principal. Thus, at last, the institution was fairly started.

But the Burton School did not long flourish. The place soon obtained the reputation of being sickly; and this, with rival claims that started up in other places, and various other causes, contributed to operate against it, and eventually to divert the funds of the Corporation to another place.

In 1822, a movement was started which eventually resulted in the founding of the Western Reserve College, at Hudson. The following account of this movement is extracted from a report presented by Mr. Seward, in behalf of the Trustees of the College, in 1835:

In January, 1822, a communication from Rev. Mr. Bayley, of New Castle, Maine, upon the importance of a united effort by the ministers in this region (the Reserve) to establish an institution for the

purpose of educating pious young men as pastors for our destitute churches, was laid before a meeting of ministers belonging to the Presbyteries of Grand River and Portage, which bodies included the whole of the Reserve, with the exception of a few townships in the south part of Trumbull County. The members of the meeting, after mature deliberation, resolved to embrace the first opportunity for presenting the subject to their respective Presbyteries. The business was presented to each of the Presbyteries at their next stated meeting; and resulted in the appointment of a joint committee, consisting, from the Grand River Presbytery, of the Rev. Messrs. G. H. Cowles, and H. Coe, with George Swift, Esq., and from Portage Presbytery, of Rev. Messrs. J. Seward, J. Treat, and Elizur Wright, Esq.

This committee was directed to meet at Warren, Trumbull Co., on the 16th of April, 1822, to devise ways and means for establishing on the Connecticut Western Reserve, a Literary and Theological Institution. The afternoon of the day preceding the meeting of this committee, was, by the recommendation of the Presbyteries, observed as a concert of prayer by the chnrches, that the blessing of God might attend their deliberations and lead to a happy result. Thus did the Presbyteries take hold of this business, and at the same time take hold of the arm that moves the universe.

At the joint meeting of the Presbyteries, on the 30th of the same month, the report of this committee was adopted, and a Board of Managers of the Education Fund, consisting of four from each Presbytery, was immediately appointed. Exertions were made to raise funds, and several pious young men were soon taken under the patronage of the Board.

After about two years, it became evident that measures must be taken to fix on a plan for the permanent location of the contemplated Institution.

During this time the Presbytery of Huron was organized, covering the four Western Counties on the Reserve. To preserve harmony among the ministers and churches, and as far as practicable give gen-

real satisfaction, it was recommended to each of the three Presbyteries, to appoint four commissioners, to constitute a Board to locate the Institution. This was accordingly done, and the following were appointed, viz: by the Presbytery of Grand River, G. H. Cowles, Harvey Coe, A. Griswold, and E. Austin, Jr.; by the Presbytery of Portage, John Seward, Joseph Treat, Lemuel Porter, and J. H. Whittlesey; by the Huron Presbytery, A. H. Betts, L. B. Sullivan, S. Cowles, and D. Gibbs.

This Board attended several meetings at different places, on the business for which they were appointed.

Of course much feeling and anxiety were exhibited by different towns to secure the College. Burton, Aurora, Euclid, Cleveland and Hudson were prominent amongst the competitors. "It was found difficult, at so early a period in the settlement of the country, to fix upon the most eligible spot."

Finally, however, "at the last meeting of the Board, which was held at Euclid, in January, 1825, they decided to locate the Institution at Hudson, Portage Co.," in consideration both of the liberal donation of lands by Esquire Hudson, and the supposed favorableness of that locality for such an Institution. Having made this decision, they mounted their horses, rode to Hudson, selected the site, and drove a stake on College Hill, to the joy of the Hudsonians, and the mortification of some other people.

"After the location of the College, the business of the Institution went into the hands of twelve persons, four of whom were appointed by each of the three Presbyteries then existing on the Reserve. These persons were thenceforth denominated The Board of Trustees of the Western Reserve College. In 1826, they were incorporated by the Legislature, and held their

first meeting under the Charter, on the first of March, 1826." The corner stone of the first College edifice was laid on Wednesday, the 26th of April, 1826.

The Trustees, elected in 1826, were David Hudson, Elizur Wright, J. B. Sherwood, Rev. J. Seward, Rev. C. Pitkin, Hon. H. Brown, Rev. S. Woodruff, Salmon Fitch, Rev. B. Fenn, Harmon Kingsbury, George Swift, S. I. Bradstreet and Rev. H. Coe.

The first permanent College Professor was the Rev. C. B. Storrs, elected Professor of Christian Theology, March 2, 1828, and inducted into the office on the third of December following. Previous to this, "about twenty students had been collected under the care and instruction of a Tutor. From the time of Mr. Storrs' connection with it, the institution, under his judicious and energetic management, advanced more rapidly."

In October, 1828, the Trustees of the Burton Academy transferred the endowment of that Institution to the College, and the endowment was constantly enlarged by donations, solicited for the most part by the agent, Rev. C. Pitkin.

On the 25th of August, 1830, Mr. Storrs was elected President of the Institution, and inaugurated February 9, 1831. The duties of this responsible station he discharged with great fidelity and success until his death, which occurred on the 15th of September, 1833. This was a severe blow to the Institution, coming at a time when other difficulties were already gathering around it.

It was from the beginning, the determination of the Trustees to make the Institution one of the very highest order in

literary and scientific instruction; and to exclude from it all political or sectarian peculiarities. They were determined never to mount a popular hobby in order to gain notoriety and favor. This policy, the only true policy upon which to found an institution of the kind, they have ever firmly adhered to, but not without great trials and opposition.

When the exciting anti-slavery controversy began upon the Reserve, it could not but happen that an institution which assumed a neutral position, and confined itself to its appropriate duties, should be regarded with jealousy by excited controversialists. Nor could men of a single idea, and crazy upon that, understand how those, who had the culture and training of the young, could be guiltless of slavery, and gag law, and suppression of the truth, if they did not introduce abolitionism as a cardinal element into their course of instruction. Hence arose a violent agitation, in opposition to the College, which resulted in breaking up the Faculty, alienating the excitable portion of the ultra anti-slavery element of the Reserve, and circulating many false and injurious statements relative to the management of the Institution.

The manual-labor system was adopted and maintained for several years, at Hudson; proving, as in most other cases, a sinking business, and a failure.

The primary object of the Institution was to educate young men for the ministry. Hence the early appointment of a Professor of Theology, and the early establishment of a complete Faculty of Divinity.

Yet, the liberal minded founders of the Institution aimed at no merely partial, professional system of education; but,

with a careful regard for all the intellectual interests of society, determined to afford facilities for the most thorough, mental culture, and discipline of all the faculties of the mind. The course of instruction adopted in the Collegiate department was substantially the same with that of the best eastern Colleges. The classics, and higher mathematics, as well as the natural sciences, have always received strict attention and thorough study. While at the same time, it has been the aim to exert such moral and religious influences over the students as should fit them for the highest usefulness and honor both for time and eternity.

In 1834, Rev. George E. Pierce, D. D., was inaugurated as President of the Institution, and entered upon his duties with such vigor, perseverance, and large views, as rapidly advanced it, in both its literary interests and material resources.

Yale College was the model upon which the President and his co-laborers aimed to form the growing Institution, and no efforts nor expense were spared to realize, as fast as possible, the high ideal.

Within a few years the curriculum was brought up to the Yale standard, and a Faculty secured, which, for thorough scholarship and professional ability, has probably never been equaled by any other western Institution. In his choice of Professors, the President exhibited a sagacity and success unsurpassed. At the same time, the most vigorous efforts were prosecuted to secure an endowment adequate to support the Faculty employed. In this enterprise, President Pierce labored long, and with a patient fortitude and self-denial seldom equaled. And though, from the nature of the case, success

came slowly, the project was not abandoned until pledges were secured adequate to place the Institution upon an independent and efficient basis.

But while this effort was in progress, it was only by the greatest self-denial and difficulty that the Institution was enabled to hold upon its way. Seldom have pioneers in any enterprise experienced severer trials and privations than the members of that Faculty.

In order to secure an endowment and sustain the Professors, the President was compelled to do what no President of such an Institution ought to do, become a financial agent, and devote himself mainly to out-door work. This President Pierce did, with praiseworthy self-denial, yet greatly to his own detriment. For in this way he became known to the people chiefly as a solicitor of funds, and was necessarily almost a stranger to the students, and so failed of the affection and sympathy which would have been secured, could he have devoted himself to his appropriate functions.

Nor was it strange that the Professors living so long upon half rations, with tempting offers before them, from eastern Institutions, should at length have grown restive.

Other causes may also have operated to produce that most unfortunate alienation among the Faculty, Trustees, and, at length, friends generally of the Institution, which, at the very moment when the endowment was considered secured, scattered the Faculty and students, caused the suspension of the Theological Seminary, and well nigh broke up the College.

As in all similar difficulties, there were true friends of the Institution on each side, and errors on each side. And we

are now only interested to know that the controversy is ended, and that the Institution again gives promise of being what it should be. President Pierce retired in 1855, recommending, with his usual sagacity, a successor who enjoys the confidence and respect of all. President H. L. Hitchcock, D. D., finds the Institution in much better condition than did his predecessor. May he succeed in completing the structure for which so broad a foundation has been laid. President Pierce will be remembered with gratitude and respect, for his successful efforts in securing an endowment and a first class literary reputation for the Institution. The large classes of thorough students graduated between the years 1840 and 1850, are standing indices of the high character and position which the College assumed during his administration.

Western Reserve College, like all valuable products, and institutions that aim to elevate and form public sentiment, rather than pander to popular prejudices, grows slowly and amid difficulties. But its course is upward; and when other fast institutions shall be viewed according to their true merits, in the light of a higher general culture, this will more and more be esteemed and resorted to by those who seek thorough and compressive education.

The following statistics show the progress of the College during President Pierce's administration :

The Catalogue of 1835 showed a President, four Professors and one Tutor.

	Faculty.	Theol. Stud'ts.	Seniors.	Juniors.	Sophomores.	Freshmen.
1835	6	3	5	8	7	14
1842	11	20	9	13	16	19
1848	12	22	13	17	13	14

The whole number of Alumni in 1848, was 153; and of these, 43 had entered the ministry.

An efficient Preparatory Department or Classical Academy has also been constantly maintained.

A Medical Department was also organized at Cleveland, in 1844, which yearly graduates very large classes.

OBERLIN COLLEGIATE INSTITUTE.

The Hudson Institution was the offspring and organ of the Churches embraced in the Plan of Union.

The dissenting and radical Congregationalists of the region, also originated an Institution to represent their peculiar views of theology, education and social philosophy. In this effort, they were much more successful than in the establishment of ecclesiastical bodies; yet, by dividing the educational interests, resources and sympathies of the Reserve, they caused two half fed institutions to struggle for a subsistence, where there should have been one, efficient and well endowed.

The principal agent in establishing the new Institute, was the Rev. J. Shipherd. Five hundred acres of land were conditionally pledged for the Institution, by Messrs. Street and Hughes, of New Haven, Conn. Upon this land the College buildings now stand.

In the winter of 1832, a voluntary Board of Trustees held their first meeting, in a small Indian encampment, upon the chosen site, which was otherwise a dense, unbroken forest. The land was level and wet, almost inaccessible by roads, and the prospect for a settlement forbidding in the extreme.

"The requisite surveys having been made, the first tree was felled March 15, 1833, by P. P. Pease. April 3, he came on

with two men. Ax in hand, they cut a road for their ox-wagon, through the forest, fixed their home on the south-east corner of the public square, leaned some boards upon a pole, resting upon forked posts, built their watch fires, and here, surrounded by owls and wolves, they spent their nights." A cabin was soon built, into which Mr. Pease moved his family; and thus began the Oberlin Colony.

The name, Oberlin, was adopted from regard to the memory of Rev. J. F. Oberlin, a benevolent minister of Waldbach, Switzerland, who died in 1826.

Other families soon arrived, zealous to engage in the work of building up the new Institution. Religious services and a Sabbath School were, at first, held under the trees, upon the spot where the Church now stands.

Oberlin Hall was erected during the first summer, and in December, 1833, a school was opened by a Mr. Scoville, from the Western Reserve College, having forty scholars.

A Charter, with University privileges, was obtained in the winter of 1833-4. Permanent instructors arrived in May following. They were, Professors Waldo and Dascomb, and Mr. Daniel Branch, with their wives. President Mahan came in the Spring of 1835; in June of the same year, Professors Finney and Morgan, and, later, Professor Cowles. The first College class was organized in October, 1834, consisting of four members; this class grew to twenty-eight, who graduated in 1838. In 1835, an advanced class of four members entered, who graduated in 1837. The year 1835 was one of great enlargement. The buildings were hurried forward under great difficulties, and at great expense.

The character and peculiarities of the Institute may be gathered, in part, from the following published statement of

THE OBJECTS OF THE INSTITUTION.

1. To educate youths of both sexes, so as to secure the development of a strong mind in a sound body, ennoected with a permanent, vigorous, progressive piety ; all to be aided by a judicious system of manual labor.

2. To beget and to confirm in the process of education, the habit of self-denial, patient endurance, a chastened moral courage, and a devout consecration of the whole being to God, in seeking the best good of man.

3. To establish universal liberty by the abolition of every form of sin.

4. To avoid the debasing association of the heathen classics, and make the Bible a text book in all the departments of education.

5. To raise up a church and ministers who shall be known and read of all men, in deep sympathy with Christ, in holy living, and in efficient action against all which God forbids.

6. To furnish a Seminary, affording thorough instruction in all the branches of an education for both sexes, and in which colored persons, of both sexes, shall be freely admitted, and on terms of equality and brotherhood.

The Institution, planted upon this basis, soon became the peculiar favorite of a large class of people, and the object of distrust, grief and abhorrence to another class.

Taking a prominent position in the varied social reforms that occupied the public attention, and particularly in the anti-slavery agitation ; and at the same time making very prominent some doctrinal peculiarities that are rejected by most of the Presbyterians and Congregationalists of the coun-

try ; and assuming an aggressive attitude toward the churches in connection with the Presbyteries of the Reserve, which led in many cases to divisions and strife ; it was not strange that Oberlin soon attained a very extended notoriety. The conceited Young Americanism of the students, most of whom went abroad as imitators of the leading Professors, and zealous propagandists of their sentiments ; Graham dietetics ; and the peculiar respect shown to negroes, added to their notoriety.

The opposition made to the Greek and Latin Classics, and the consequent light esteem in which those languages were held, at one time came nigh destroying the Institute, by a withdrawal of its Charter. But it is believed that the radical and eccentric features of the Institution, have been considerably modified. That it has accomplished very much for popular education cannot be doubted ; though it is questioned whether the students have generally attained that thorough mental discipline which a College should afford.

It has been called the "People's College ;" and it is such, in that it has entered largely into the sympathies, and brought itself down to the sentiments, and intellectual standards, of the community. And there can be no question, that this is the way to secure speedy popularity in a western settlement. Probably Oberlin is, on the whole, the best exponent of crude, western society, that has yet appeared. It is a perfectly indigenous product of the Reserve ; and could not fail to be popular with the masses, particularly the radical portion, and those who desire cheap education.

But is it the true mission of a College to popularize education ; or to lower itself to the sentiments of a new and half-

formed society? Is it not rather the object of such institutions to erect a beacon, high above common standards, and to endeavor to raise the sentiments and educational standards of the masses? Is a popularity desirable for such an institution, which is won and held by sectarian, sectional, social, political, or merely Theological peculiarities, and not by its known ability and facilities for securing the very highest mental discipline, and literary and scientific attainments?

Acknowledging, therefore, the success of Oberlin, in winning popular favor, and doing much for the education of the youth of our country; and admiring, also, the liberal sentiments and high moral tone of its Trustees and Faculty; approving, moreover, the philanthropic spirit manifested for the colored portion of our citizens; the historian can not but regret that they have not maintained a higher standard of intellectual culture; and that they have made their social, denominational, and political peculiarities so prominent as to alienate most of the wholesome, conservative portion of society; and have sent forth so many conceited and noisy declaimers, and so few thoroughly educated, substantial, working scholars.

At the same time, there is reason to believe that as society improves, the policy of the Institution and its constituents will be favorably modified; indeed this has already been done to a very encouraging extent. We will therefore rather hope for what is to be done, than complain of what is not yet done.

It can not be regarded as otherwise than unfortunate that two Colleges should have been started so near together, and the feeble energies and limited resources of the friends of sound education, have been divided; and thus two weak and

crippled institutions have been nursed along, instead of one strong and well sustained College, that might have done far more than many weak ones.

Will sects and parties and partizans ever learn to consult the true interests of society, and exercise that mutual charity and concession, without which there can be no effective co-operation and true progress in any of the great interests of our race?

Oberlin, as well as Hudson, has secured, of late, a comfortable endowment, and we may hope will be still more liberally patronized. There is, however, this difficulty: the endowment obtained has been secured by selling scholarships at so low a rate, that it is to be feared the number of students will greatly exceed the facilities for instruction, necessitating either too large classes, and inferior instruction, or the employment of more instructors than the endowment will support.

The plan of raising endowments, by the sale of scholarships, seems to be a necessary evil in founding Colleges in new countries. But the evil ought to be always reduced as much as possible, by putting the permanent scholarships high enough to prevent the Institution from being burdened, and the value of the instruction neutralized by an excessive influx of non-paying students.

The number of students at Oberlin has always been large, particularly in the primary and preparatory departments, and the female Seminary. The number of graduates and advanced students, has been fair, though small compared with the whole number on the Catalogue. The following statistics, as also many of the preceding statements, are taken from an article in the Oberlin Evangelist, published in 1853:

The first Theological classes were formed in 1835. They were Senior and Junior, thirty-five students.

The whole number of different students from the beginning is

Young women.....	2,163
Young men.....	3,810
	5,473

Of these, 137 completed a Theological course, 230 a College course, 109 the Ladies' course. Thirty-two ladies have graduated from College. Of these, the first entered in 1837. Three graduated in 1841.

The proportion of ladies has been increasing since the second year. The ratio is as follows:

1834.....	37 per cent.	1339.....	33 per cent.
1835.....	26 "	1843.....	37 "
1836.....	30 "	1848.....	40 "
1838.....	42 "	1852.....	45 "

Of those who have completed a course of study, there have died —

Theological students.....	11
College.....	14
Ladies' Course.....	7
College Ladies.....	2

Of College graduates, 128 out of 198 have entered the ministry, or are now studying for it, being sixty-five per cent.

Twenty-two are Professors in Colleges or Principals in High Schools. Eleven have entered the profession of law, or are preparing for it. Seven are medical practitioners or students.

Of the thirty-two Ladies who graduated from College, all are married but five. Of these four are teachers, and one a public lecturer. They are the more recent graduates.

Of the married, nineteen married ministers; three, teachers; two, physicians; one, an artist, and one a farmer.

Of the Board of Instruction, there have been twenty-nine holding permanent appointments. Twelve of these are now on the ground. All are living except two — Prof. Cochran and Mrs. Cowles. These died after leaving their posts.

Twenty out of the twenty-nine pursued a part or the whole of the course of study here. This is true of eight out of twelve of the present incumbents.

The Trustees are regularly twelve in number, besides the President of the College. These have numbered thirty-seven. Four deceased. Three of these were members of the original Board.

Thus have we traced the growth of the Presbyterial and Congregational Church of the Reserve, till, with half a century's growth, it has developed all the institutions and fair fruits of a mature society.

The stranger who speeds along our many Railroads, and notes the numerous villages, each with church spires pointing heavenward, as exponents of the faith of an enterprising Christian people; who notices the thrifty farms and numerous evidences of comfort and wealth and culture, will find it difficult to realize, that half a century ago, a few immigrants were here struggling with poverty, wild beasts, and savages, in dreary wildernesses: and Christians, contemplating the amazing changes of the time, despite all that we have found to regret, can but exclaim — “The Lord hath done great things for us, whereof we are glad.”

CHAPTER VII.

BENEVOLENT OPERATIONS.

MISSIONARY SOCIETY OF CONNECTICUT.

We have seen that the work of planting churches and supporting missionaries on the Western Reserve, was begun and prosecuted mainly by the Missionary Society of Connecticut. That Society conducted its benevolent operations for many years, without having any of its officers, or any auxiliary organization in Ohio. But in February, 1826, in accordance with a recommendation of the Trustees, the missionaries upon the Reserve met at Aurora, and organized themselves into an auxiliary Board, "for the purpose of reducing to system, directing and superintending the missionary operations of the Reserve." Mr. Seward was appointed President and Mr. Hanford Secretary of the organization.

The Reserve was then divided into three districts, in each of which was a district Board, whose duty it was to superintend the missionary operations of the district, receive quarterly reports from all the missionaries within it, and report to the general Board. A committee of six, two from each district, were appointed to act during the recesses of the Board.

This general Board were, moreover, to act only as the agents of the Trustees of the Missionary Society of Connecticut, reporting annually to them, and seeking counsel and co-operation from them, relative to all important business.

This plan worked successfully for a few years, but in 1831 considerable dissatisfaction appeared in certain quarters, and it began to appear that a general Board, composed of all the missionaries, could no longer acceptably superintend the work. In January, 1832, Mr. Hanford resigned the office of Secretary to the Board; in September following, Mr. Seward resigned that of President. Rev. Myron Tracy was appointed Secretary, and Rev. G. H. Cowles, President.

The proposition was now entertained of appointing a Board of Directors to superintend the operations of the Society, but it was difficult to determine who should appoint them. The Trustees referred the appointment to the missionaries, some of them advocated the appointment of the Directors by the Synod of the Western Reserve, others objected, and finally the Board referred the matter back to the Trustees of the Society of Connecticut.

The matter was satisfactorily adjusted in October, 1834, when "the Synod, at the request of the Missionary Society of Connecticut, appointed six ministers and three laymen, to superintend the operations of the Society on the Western Reserve."

At their first meeting, the Directors appointed Rev. J. Treat, President, and Rev. Mr. Tracy, Secretary of the Board. At the request of the Directors the Trustees forwarded a series of rules or instructions to the Board, which, with some addi-

tions suggested by themselves, formed the basis of their action ever afterward.

Under this policy, the Society quietly and efficiently prosecuted its mission, aiding feeble churches so far as applied to, within the limits of \$1,800, until the year 1843, when the amount was reduced to \$1,200 per year.

The operations of the Home Missionary Society, however, became so extensive upon this field, that in 1851 the Trustees intimated a purpose to cease operations upon the Reserve, as soon as the way should be clear, and expend their means upon more destitute fields, further west. This design was executed in 1853.

We take an affectionate farewell of the Society that planted and nurtured the church of the Reserve, extending its fostering aid over more than half a century of her history.

AMERICAN HOME MISSIONARY SOCIETY.

In 1824, a society was organized to conduct Home Missionary operations upon the territory covered by the Western Reserve Synod, which embraced Northern Ohio and Michigan. It was called the Western Reserve Domestic Missionary Society.

In 1830, this Society entered into co-operation with the American Home Missionary Society, which had been organized in 1826. The Rev. Daniel W. Lathrop, who was Secretary of the Western Reserve Domestic Missionary Society, was also appointed agent of the American Home Missionary Society, and efficiently conducted the Home Missionary operations of the region for several years.

In the year 1830, over fourteen hundred dollars were col-

lected and eight Missionaries sustained by this branch Society; and forty-six additional Missionaries were supported by the American Home Missionary Society.

The next agent of the American Home Missionary Society, was Rev. O. P. Hoyt, who afterward took that part of the field included in Michigan, when a separate agency was established for that State.

Rev. W. F. Curry succeeded Mr. Hoyt, in the Reserve Agency, occupying this field from 1839 to 1841.

The ecclesiastical difficulties that arose between 1834 and 1840, and the organization of other Missionary Boards, greatly interfered with and retarded the operations of the American Home Missionary Society.

Rev. Myron Tracy first began to labor as Seeretary of the American Home Missionary Society in 1842, and as soliciting agent in 1843. His first Report, for the year 1842, shows that the receipts were only five hundred and eighty dollars. This was partly the result of an experiment to do without a travelling and soliciting agent. During the last six months of that experiment, only *one hundred dollars* were received from the whole Western Reserve. The Society then requested Mr. Tracy to visit the churches, as far as possible, and the result of the first year's effort was over two thousand dollars.

Under Mr. Tracy's judicious and indefatigable labors, the receipts of the Society from this field, gradually increased from year to year, until 1854, the last of Mr. Tracy's agency, when the collections for this cause amounted to between five and six thousand dollars. Considering the adverse influences brought to bear against the American Hame Missionary Society, by

what is called the "Free Mission" Advocates, the above result is most gratifying; and speaks volumes both for the Society's hold upon the churches, and for Mr. Tracy, its devoted and successful agent.

Mr. Tracy literally wore himself out in this service. He resigned his agency January 1, 1855; and died, beloved and lamented, March 27, 1855.

The American Missionary Society, which represents what we may call Missionary "Come-outerism," has operated, to some extent upon this field, particularly amongst the more ultra anti-slavery communities; but to what extent, the writer is not informed.

The greater part of the churches can not be alienated from the American Home Missionary Society, either by "Young Presbyterianism," or "Young Congregationalism," or rabid Abolitionism.

WESTERN RESERVE BRANCH OF THE AMERICAN EDUCATION SOCIETY.

The American Education Society was organized in the year 1815, for the purpose of aiding pious young men in their preparation for the ministry. This was done by donations to the amount of seventy dollars per year, until 1826, when the Society adopted the principle of loaning the same amount without interest, payable after entering the ministry, if circumstances should permit.

In October, 1829, the Western Reserve Branch of the American Education Society, was organized; and the resolution adopted to support all the Beneficiaries of the Reserve

without drawing upon the Parent Society. Through the efforts of Rev. Ansel R. Clark, as agent of the general Society, a very successful beginning was made.

Six applicants, students in the Western Reserve College, received aid the first year, and collections were made to the amount of \$1,208 in cash, eighty dollars in obligations, and large pledges of future contributions.

The effort met with great favor amongst the churches, as appears from the fact that about thirty "auxiliary, female sewing societies" were formed, and several auxiliary agricultural societies. The sewing societies did much in the way of furnishing clothing and bedding to indigent students.

A very efficient auxiliary was organized in Michigan in 1830, which contributed liberally for several years to the funds of the Western Reserve Branch.

Mr. Clarke retiring from his agency at the close of the year, the experiment was tried, in 1831, of working without an agent; the result was a reduction of contributions to \$858; in view of which, Mr. Clarke was prevailed upon to return again to the work. For the next four years, from '32 to '36, the Society prospered in all its interests; the contributions rapidly increased, and the number of young men aided was constantly enlarged; until in 1835, the sum collected amounted to \$3,682; and the number of young men aided was forty-four.

The results of Mr. Clarke's efforts in seeking out and encouraging pious young men to study for the ministry, were very gratifying; and the impulse given to the general cause by his energetic labors, was felt several years after his agency terminated.

The failure of his health compelled Mr. Clarke to retire from the service of the Society at the close of 1835.

During 1836, although the number of the beneficiaries increased to 62, on account of there being no agent in the field, the contributions fell from \$3,682 to \$1,529.

In 1837, the number of beneficiaries in this field rose to 99. In the Spring of 1837, Rev. Charles A. Boardman entered upon an agency in behalf of the Society; and in September following, the treasurer reported, at the annual meeting, \$3,750 received during the preceding year.

The Society afterwards employed Rev. D. C. Blood to act as its agent, and continued to prosper both in collecting students for the ministry and funds for their support, so long as his agency was continued.

In 1842, however, through some bad policy, a determination was formed to dispense with a regular agent; and the Society soon declined, and became at length virtually defunct. The consequences have been disastrous. The Theological Seminary dwindled; and at present, almost nothing is done upon this field for the cause of Ministerial Education. The churches are now only beginning to reap the rewards of this negligence. But they will yearly feel, more and more, the misfortune of importing ministers, and leaving their native vintage uncultivated. An indigenous, native ministry is a first necessity in every Christian community; and it can only be secured by working specifically for its production.

One of the most pressing duties now resting upon the Reserve Churches, is that of a vigorous, persevering effort to collect students for the ministry and funds for their support.

And all precedent proves that this cause, like every other, to prosper, must have its agent, or pastor, whose time, talents and labors shall be exclusively devoted to the work. That miserly economy, which repudiates salaried agents, is simply suicidal.

WESTERN RESERVE AGENCY OF THE AMERICAN BOARD OF
COMMISSIONERS FOR FOREIGN MISSIONS.

Some of the early Missionaries upon the Western Reserve, were persons who had once seriously thought of going into the Foreign field; and several of them were much interested in the foreign enterprize. As soon, therefore, as the churches began to get somewhat independent, they turned their attention to regions more destitute, and began to send little contributions to the Foreign as well as the Domestic Board of Missions. Considerable donations of provision, clothing and cattle were made to the Indian Mission on the Maumee.

As early as 1831 or 1832, Rev. Mr. Treat, of Windham, made efforts for systematic contributions in Portage County; and in 1833, the Western Reserve Synod "resolved itself into a Foreign Missionary Society, and made arrangements to have an anniversary and an annual report at each annual meeting of the Synod." Rev. H. Coe entered into the work as agent for the cause at that time, devoting his whole time and strength to the work. His field embraced, for many years, Northern Ohio and Michigan; and considering the comparative infancy of the churches, and the numerous other objects of Christian charity to which they contributed, the foreign cause has received liberal patronage. Two thousand dollars

were collected during the first year of Mr. Coe's agency; and the contributions have been yearly increasing, till now they reach nearly eight thousand dollars; although Michigan has been for several years separated and managed by a distinct agency. Notwithstanding the necessities of the Home field, many ministers have also gone out from the Reserve into various parts of the world, so that our churches are represented in almost every pagan nation where the American Board has commenced operations. The diligent and devoted labors of the Agent, and his earnest appeals in behalf of pagan nations, contributed greatly to create and increase a missionary spirit in the churches, and to direct the attention of pious young men to the wants and woes of the Heathen.

Several adverse influences have been brought to bear against the American Board of Commissioners for Foreign Missions, in this region; and have probably somewhat reduced its contributions; though the agent and friends of the cause have ever been able say—"They that be for us are more than they that be against us."

Many have opposed and decried the support of an agent, and endeavored to throw reproach upon the Society for incurring that expense. All experience, however, as well as reason, indicates that no great and good cause can flourish and be well sustained without its special advocates. The Missionary cause needs its pastor as well as each local church; and probably no class of men do more to diffuse information, arouse the churches to liberal enterprize, and keep up the tone of piety in them, than the advocates of our benevolent Societies. When we look over the world and see what the American Board of

Commissioners for Foreign Missions, and kindred Societies have accomplished, and reflect upon the fact that most of the means necessary for this great work have been raised by agents, and that many of the Missionaries were stimulated by their appeals to go forth and carry the Gospel to the benighted, it becomes a matter of thanksgiving to God that there are laborious men willing to incur the unpleasant and thankless task of soliciting funds and managing the business which falls to an agent; for without their efforts the work would not be done.

The extreme anti-slavery sentiment of the day has also been tried against the Society, and, in some quarters, with effect. Those who can appreciate no means of reform that do not consist largely in deunciation, excision and the Pharisaical "stand aloof, I am holier than thou!" those whose consciences are so tender that they can not cast their mite into a box where a Southern dollar may have fallen, lest it should be polluted, when the box belongs to the Lord's treasury, (albeit they have no such scruple about using Southern coin and products for their own emolument;) and those who would reform the South and free the slaves, by withdrawing from them the missionary, and withholding the Gospel, and leaving selfishness and tyranny to work unrestrained; such *nominal* anti-slavery men have decried the American Board of Commissioners for Foreign Missions as pro-slavery, and sought thereby to cripple it. Intelligent and liberal minded anti-slavery men, however, discover in this Gospel-giving Society one of the great agents that is efficiently working for the overthrow of all tyranny and oppression, both civil and spiritual, by diffusing the Gospel of Christ and turning some of the capital that

would otherwise be employed to increase oppression, into beneficent, redeeming enterprizes, for the evangelization of both bond and free.

And it argues well for the liberal and charitable spirit of the body of our churches, that notwithstanding all the outcry and counter organizations, and special pleading against the American Board, they are taking it closer to their hearts, and yearly increasing their donations to its funds.

Extensive patronage has also been secured from this field for the American Tract Society, and other leading beneficent institutions, usually patronized by the Presbyterian and Congregational Churches; respecting which nothing is here said. Probably no part of the Western Country, representing the same amount of capital, has done more for benevolent objects during the last twenty-five years, than the Western Reserve.





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